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Osho quotes on Ambition

- When ambition enters, creativity disappears -- because an ambitious man cannot be creative, because an ambitious man cannot love any activity for its own sake. While he is painting he is looking ahead; he is thinking, 'When am I going to get a Nobel Prize?' When he is writing a novel, he is looking ahead. He is always in the future -- and a creative person is always in the present.
- Wherever there is desire and ambition, you are in bondage.
- The family gives you ambition, and ambition is one of the hindrances for enlightenment. It gives you desires, it gives you a longing to be successful, and all these things create your tensions, your anxieties: how to be a celebrity?
- All these problems are created because the society wants you to be ambitious, and ambition can only be created if there is a goal in the future. For ambition, future is needed. And without ambition, the ego cannot be created. And the ego is the basic strategy of the society to rule over you, to exploit you, to oppress you, to keep you miserable. The ego exists in the tension between the present and the future: the bigger the tension, the bigger the ego. When there is no tension between your present and future, the ego disappears because there is no point where it can have shelter, where it can exist. Hence society teaches you, "Become this, become that." It teaches you becoming. Its whole education system is based on the idea of becoming.
- We start making every child ambitious, and ambition means you cannot love; ambition is anti-love. Ambition needs fight, ambition needs struggle, ambition needs you to use others as a means.
- Love says respect the other as an end unto himself or herself; never use the other as a means. Nobody is a means for you, everybody is an end. But then ambition will flop, and our whole educational system depends on ambitiousness, our politics depends on ambition, our religions depend on ambition.
- Every child is born sane, and then, slowly slowly, we civilize him -- we call it the process of civilization. We prepare him to become part of the great culture, the great church, the great state to which we belong. Our whole politics is stupid, and then HE becomes stupid. Our whole education is ugly. Our politics means nothing but ambition, naked ambition -- ambition for power. And only the lowest kind of people become interested in power.
- The whole society depends on creating ambition in you. Ambition means a conflict, ambition means that whatsoever you are, you are wrong -- you have to be somewhere else. Wherever you are, you are wrong -- you have to be somewhere else. A constant madness to be somewhere else, to be somebody else, is what ambition is.
- The person who is free of sexuality, whose sexuality has become a transformed phenomenon, is also free of money, is also free of ambition, is also free of the desire to be famous. Immediately all these things disappear from his life. The moment sex energy starts rising upwards, the moment sex energy starts becoming love, prayer, meditation, then all lower manifestations disappear.
- How to find joy? Let your ambition disappear; ambition is the barrier. Ambition means an ego trip: "I want to be this, I want to be that -- more money, more power, more prestige.
- Man wants two contradictory things together: he wants peace and he is ambitious. It is impossible. If you are ambitious, then your mind is bound to remain restless. If you want peace, then the first requirement is to drop all ambition. Unless you drop ambition you cannot be at ease, at peace, you cannot be relaxed.
- Mind is politics, because mind is ambitious and ambition is the root of politics. If you are ambitious you are political. Your ambition may take the form of religion, but the politics is there. Then you are competing with other saints.
- Buddha introduced the idea that young people should become sannyasins. Then it is something significant. When a young person goes beyond sex, when a young person goes beyond desires, when a young person goes beyond greed, ambition, the longing to be powerful, the ambition to be famous, then it is something tremendously meaningful, significant.
- All political power, all power as such, is stupid. Don't rush after it, don't be ambitious, because all ambition collects dust and only dust. If you are not disillusioned by dust, you will not be able to know what truth is. A man obsessed with ambition is not capable of knowing truth at all. Eyes full of ambition never see what is; they only see what they want to see. The ambitious mind is the wrong mind; the non-ambitious mind is the right mind.

- Each child is poisoned by the society through teaching him ambition. Ambition is a poison far more dangerous than any alcohol can ever be, far more dangerous than marijuana or LSD, because ambition destroys your whole life. It keeps you moving in a false direction. It keeps you imagining, desiring, dreaming, it keeps you wasting your life. Ambition means a subtle creation of the ego, and once the ego is created you are in the grip of darkness. And the whole social structure depends on ambition.

Osho quotes on Anger

- Compassion is not against anger. When anger disappears, compassion is. Compassion is not to be fought for; it is not against passion. When passion disappears, compassion is. Compassion is your nature.
- Anger is there, take note of it and just watch how it arises, how it spreads like a mushroom, how it covers you like a blinding force; how it starts making decisions for you, how you start acting according to it. Just watch, and you will be surprised that it cannot do anything. As it arises, it will not even go to the point of becoming a mushroom because it can become a mushroom only by nourishment. By watching it you have cut the very nourishment. It will arise as a crippled anger which cannot stand up even, and soon it will disperse like mist. It has no reality except your identification.
- Repressed anger becomes a temporary madness. Something happens which is beyond your control. If you could have controlled, you would have controlled it still -- but suddenly it was overflowing. Suddenly it was beyond you. You couldn't do anything, you felt helpless -- and it came out. Such a person may not be angry, but he moves and lives in anger.
- Don't listen to anybody except your own consciousness. When you are angry, you lose consciousness, you become unconscious. Anger covers you like a black cloud. You can commit murder, you can destroy life. But when you are loving, bells of joy start ringing in your heart. You start feeling your consciousness rising. And if in love also you lose consciousness, become unconscious, then remember: you are calling lust, love. And this kind of love is not the right thing, because it is not going to help you to grow, to expand, to attain the fulfillment of your potential.
- How do you throw your inner conflict and unease? You make the other responsible, then you pass through a catharsis. You can become angry now, you can throw your anger and violence and this will give you a release, a relief -- of course temporary, because the inside has not changed. It will again accumulate, it remains the old. Tomorrow again it will accumulate anger, hatred, and you will have to project it. You fight with others because you go on accumulating rubbish inside yourself and you have to throw it out. A person who has conquered himself has become a self-conqueror, has no inner conflict. The war has ceased. He is one inside -- there are not two. Such a man will never project, such a man will not fight with anybody else.
- Anger is active sadness; sadness is inactive anger. They are not two things. Watch your own behaviour. When do you find yourself sad? You find yourself sad only in situations where you cannot be angry. The boss in the office says something and you cannot be angry; it is uneconomical. You cannot be angry and you have to go on smiling -- then you become sad. The energy has become inactive. You come home, and with your wife you find a small thing, anything irrelevant, and you become angry.
- Understanding transforms, it does not sublimate. If you understand, anger disappears and the same energy becomes compassion. Not that you sublimate: anger simply disappears, and the energy that was involved, invested in anger, is released and becomes compassion. When you understand hate, hate disappears and the same energy becomes love. Love is not against hate -- it is absence of hate.
- Understand anger, watch anger, become aware of anger. Don't do anything; just let it be there in front of you. Look deep into it, and suddenly you will see that just by looking into it, a transformation starts happening. Just by observation, anger starts changing into compassion. There is the key. Nothing has to be done -- just awareness does everything for you. And of course, then you are patient. Not that you have controlled your anger. You are patient because you are so happy. You are patient because your anger is transformed into compassion. You are patient because your hatred has become love. You are patient because your greed has become a sharing. You are patient because now you are enjoying life at its peak.
- Somebody insults you and you feel anger. Don't miss this opportunity; try to understand why, why this anger. And don't make it a philosophical thing. Don't go to the library to consult about

anger. Anger is happening to you -- it is an experience, a live experience. Focus your whole attention on it and try to understand why it is happening to you. It is not a philosophical problem. No Freud is to be consulted about it. There is no need! It is just foolish to consult somebody else while anger is happening to you. You can touch it. You can taste it. You will be burned by it.

- Try to understand why it is happening, from where it is coming, where the roots are, how it happens, how it functions, how it overpowers you, how in anger you become mad. Anger has happened before, it is happening now, but now add a new element to it, the element of understanding -- and then the quality will change. Then, by and by, you will see that the more you understand anger, the less it happens. And when you understand it perfectly, it disappears. Understanding is like heat. When the heat comes to a particular point -- one hundred degrees -- the water disappears.

Osho quotes on Bodhidharma

- I have a very soft corner in my heart for Bodhidharma. That makes it a very special occasion to speak about him. Perhaps he is the only man whom I have loved so deeply that speaking on him I will be almost speaking on myself. That also creates a great complexity, because he never wrote anything in his life. No enlightened being has ever written. Bodhidharma is not an exception, but by tradition these three books that we are going to discuss are attributed to Bodhidharma.
- Bodhidharma was born fourteen centuries ago as a son of a king in the south of India. There was a big empire, the empire of Pallavas. He was the third son of his father, but seeing everything -- he was a man of tremendous intelligence -- he renounced the kingdom. He was not against the world, but he was not ready to waste his time in mundane affairs, in trivia. His whole concern was to know his self-nature, because without knowing it you have to accept death as the end.
- Bodhidharma got initiated by a woman who was enlightened. Her name was Pragyatara. Perhaps people would have forgotten her name; it is only because of Bodhidharma that her name still remains, but only the name -- we don't know anything else about her. It was she who ordered Bodhidharma to go to China. Buddhism had reached China six hundred years before Bodhidharma. It was something magical; it had never happened anywhere, at any time -- Buddha's message immediately caught hold of the whole Chinese people.
- Bodhidharma took Zen from India to China. He planted the seed of Zen in China. He started a great phenomenon on its way. He is the father and, of course, Zen has carried the qualities of Bodhidharma all these centuries. Zen is one of the most absurd religions -- in fact, a religion has to be absurd because it cannot be logical. It is beyond logic.
- Although there were two million Buddhist monks in China, Bodhidharma could find only four worthy to be accepted as his disciples. He was really very choosy. It took him almost nine years to find his first disciple, Hui Ko.
- Bodhidharma was the first enlightened man to reach China. The point I want to make clear is that while Gautam Buddha was afraid to initiate women into his commune, Bodhidharma was courageous enough to be initiated by a woman on the path of Gautam Buddha. There were other enlightened people, but he chose a woman for a certain purpose. And the purpose was to show that a woman can be enlightened. Not only that, her disciples can be enlightened. Bodhidharma's name stands out amongst all the Buddhist enlightened people second only to Gautam Buddha.
- Bodhidharma, for nine years while he was in China, sat facing a wall, gazing at a wall. He was known in China as the man, the ferocious man, who gazed at the wall for nine years. It is said that his legs withered away -- sitting and just looking at the wall. People would come and they would try to persuade him, 'Look at us. Why are you looking at the wall?' And he would say, 'Because you are also like a wall. When somebody comes who is really not like a wall, I will look.' Then one day his successor came. And the successor cut off his hand and gave it to Bodhidharma and said, 'Look this way, otherwise I am going to cut off my head.' He turned, immediately about-turned, and said. 'Wait! So you have come. I was waiting for nine years for you.'
- The way Bodhidharma created tea cannot be historical but is significant. He was meditating almost all the time, and sometimes in the night he would start falling asleep. So, just not to fall

asleep, just to teach a lesson to his eyes, he took out all his eyebrow hairs and threw them in the temple ground. The story is that out of those eyebrows, the tea bushes grew. Those were the first tea bushes. That's why when you drink tea, you cannot sleep. And in Buddhism it became a routine that for meditation, tea is immensely helpful. So the whole Buddhist world drinks tea as part of meditation, because it keeps you alert and awake.

- Bodhidharma was poisoned by some disciple as a revenge, because he had not been chosen as the successor. So they buried him, and the strangest legend is that after three years he was found by a government official, walking out of China towards the Himalayas with his staff in his hand and one of his sandals hanging from the staff -- and he was barefoot
- Bodhidharma was not a man of words, he was a man of action. There is no possibility of him writing a book. A man who never wanted to be worshiped, a man who never wanted to leave any footprints behind him to be followed, is not going to write a book either, because that is leaving footprints to be followed.
- Bodhidharma is absolutely strict. That's why he is painted as a ferocious looking man. It does not mean that he was like that. He was a prince, and I don't think that the way he has been painted down the centuries is his actual photograph. It is rather the experience of those who had to deal with him -- he was ferocious. And he was ferocious because he would not say any consolatory words, he would simply say the naked truth. If it hurts you, good. Perhaps you need to be hurt and only that will awaken you. You don't need any consolation, because that will put you into a deeper sleep.
- Bodhidharma is right when he says that even suffering has to be gratefully accepted, because it is the very seed of buddha. If there was no suffering, you would never search for the truth. It is suffering that goes on impelling you to go beyond it. It is anguish and agony that finally compels you to seek and search for the path that goes beyond suffering and agony, to find a way that reaches to blissfulness and to eternal joy.
- Bodhidharma is saying: Don't be antagonistic to suffering; even feel grateful to suffering. That is a great idea. Feel grateful to pain, suffering, old age, death, because all these are creating the situation for you to search for truth. Otherwise you would fall asleep; otherwise you would be so comfortable, you would become a vegetable. There would be no need Suffering creates the need for a search.
- Bodhidharma has insights which are unparalleled. There have been many disciples of Gautam Buddha who have attained to enlightenment, but nobody has shown such great insightfulness. Either they have remained silent or they have spoken, but neither their silence nor their speaking has reached to the heights and to the depths of consciousness. Perhaps the reason is that Bodhidharma is unafraid of what he is saying. He knows no fear. He has no concern with what people will think about his statements. He does not take into account anybody else when he is speaking. It is almost as if he is speaking to himself.
- Bodhidharma was also poisoned. Although the people who poisoned him thought that he was killed, he was not. He was made of a different kind of matter. He simply went into a coma and in the night disappeared, leaving one of his shoes in the tomb and the other shoe hanging on his staff.
- Except for Bodhidharma, nobody else has been able to make these kinds of statements for the simple reason that they are so strange, they look so illogical, irrational. But existence is illogical. It is irrational. If you are only thinking in the mind, then it is one thing, but if you are experiencing the process of mud transforming into a lotus flower, you will understand Bodhidharma without any difficulty. You will rejoice in his strange statements.

Osho quotes on Choicelessness

- Only no-mind can be without any duality, because it is empty. The no-mind is choicelessness. The no-mind is pure awareness. It is just the empty sky.
- The man of control lives in choice, and the man of understanding lives in choicelessness.
- Consciousness means choicelessness, and to be choiceless is to be free from all desire, is to be free from all projection, is to be free from all imagination, is to be free from future.
- Enlightenment is choicelessness. But don't misunderstand me. Before that, you will have to move very cautiously, choosing the right against the wrong, choosing the truer so that you can reach to the ultimate truth.

- Meditate, become more aware and then you will see: choices disappear, a choicelessness arises. And it is such a tremendous joy to have a choiceless spontaneity. It is such a freedom. Choice is such a burden.
- Choicelessness brings you to the whole. Choice is always of the part, necessarily so. And then one person goes from one choice to another, becomes a driftwood -- from this bank to another bank, from that bank to this bank. This is how you have been moving, down the ages, for so many lives
- There is only one way out of the trap: that you don't choose; neither this nor that -- you simply don't choose. You withdraw from choice and you become choiceless. Choicelessness is freedom. To choose is to choose a prison; to choose is to choose a bondage. To choose is wrong, to be choiceless is to be right.
- A sannyasin is one who has no prejudices, who has not chosen any ideology to be his own, who is choicelessly aware of all that is. In this choicelessness you will be in the middle. The moment you choose, you choose some extreme. The moment you choose, you choose against something; otherwise there is no question of choice. Being in a choiceless awareness is another meaning of being in the middle.
- Just understand, don't choose -- don't choose even choicelessness. Simply understand the whole situation: that whatsoever you choose, whatsoever you do, will come out of the calculating mind. It cannot be the real thing. Your mind can only produce dreams, it cannot produce the truth. Truth cannot be produced, nobody can produce it. It is there; it has to be seen. Nothing has to be done, just a look is needed -- a look without any prejudice, a look without any choice, a look without any distinctions.
- Choice is bondage, choicelessness freedom. The moment you choose something, you have fallen in the trap of the world. If you can resist the temptation to choose, if you can remain choicelessly aware, the trap disappears on its own accord, because when you don't choose you don't help the trap to be there -- the trap is also created by your choice.
- Real freedom happens only when your life becomes so total in each moment that there is no need to decide; that totality decides. Do you follow me? -- the totality itself decides. You are not facing two alternatives: whether to marry this woman or that. Your heart is totally with one. There is no motive so you are not divided, and there is no confusion. If you decide out of confusion you will create conflict. Confusion will take you into deeper confusions. Never decide out of confusion. That's why Krishnamurti goes on talking about choicelessness. Choicelessness is freedom. You don't choose, you simply become totally intense. You just become absolutely alert, aware, attentive.
- How not to choose is the whole art of religion, how to drop into a choicelessness. But remember, don't choose choicelessness! Otherwise, listening to me or to Sosa or Krishnamurti you will become enchanted by the word `choicelessness.` Your mind will say, "This is very good. Then ecstasy is possible and much bliss will happen to you if you become choicelessness. Then the door of the mysteries of life will be opened." The mind feels greedy. The mind says, "Okay, so I will choose choicelessness." The door is closed, only the label is changed, but you have fallen a victim of the old trick.
- Every choice is bound to end up in a miserable state. Choicelessness is blissfulness. And choicelessness is let-go. It means the day comes, the night comes, success comes, failure comes, the days of glory come, the days of condemnation come -- and because you have not chosen anything, whatever comes is all right with you. It is always fine with you. Slowly slowly you will see a distance growing in you; the circle will go on moving but you are not caught in it. It doesn't matter to you whether it is day or night. You are centered in yourself. You are not clinging to something else; you are not making your center somewhere else.
- Remember that the more you choose, the more the male mind enters into you; the less you choose and remain in choicelessness just leaving all to existence itself, the more feminine you become. And the mystery is this that when you become feminine, all happens to you, not part. You are no longer living as a fragment, you live as the whole. That's why there was no choice for me. Soon there will be no choice for you also. Prepare yourself. Prepare for choicelessness. If you want the whole to shower on you as a whole, then don't choose. If you choose you will remain a beggar; if you don't choose you become the emperor.
- Choicelessness is the alchemy of transformation, of inner mutation. A new being is born who has nothing to do with the past, who is absolutely discontinuous with the past. He has no desire. And when there is no desire, for the first time you live

Osho quotes on Contentment

- Meditation is the key to open the door, the door of absolute contentment. Mind is always discontented., hence meditation means creating a state of no-mind. That space is always contented.
- Move inwards! Contentment is a quality of your center; it is not found on the circumference. Fulfillment is when you have arrived at your real, authentic being; it is not found in the ego.
- Contentment is the door to god. If one is contented, one has already arrived. And the meaning of contentment is absolute acceptance as you are. Contentment means acceptance, discontentment means non-acceptance. A wants to become B -- that is discontent. A is perfectly happy in being A, there is no desire to become B -- that is contentment.
- Egolessness is contentment.
- Discontentment is human, contentment is divine. Animals know neither contentment nor discontentment; they simply go on living mechanically, unconsciously. It is the great privilege of human being to be aware of discontent. To be aware of discontent means there is a possibility to grow towards contentment. But very few people make any effort towards inner growth. Their whole life is rooted in a misunderstanding. They think that if they have a bigger house or more money or more power or more prestige they will be contented; that if they become famous, if their name is known all over the world, then they will be contented. That is sheer nonsense.
- Only meditation, only silence, only transcending beyond your mind is going to give you contentment and fulfillment.
- All power is God's power; we are only vehicles. He pulsates in our hearts. He breathes through us. He sings a thousand and one songs through us. Sannyas means to let this understanding become the foundation of your life: We are not, God is. Let the ego disappear, evaporate, and you will find infinite contentment. With the ego there is only misery; without the ego there is only God; and God is bliss, and God is benediction, and God is ecstasy. Die to the ego so that God can live in you.
- As meditation goes deep you will feel less and less desires, more and more contentment with whatsoever you have. There will be less and less desire for that which you don't have, and more and more contentment with whatsoever you have. As meditation goes deeper, a very contented consciousness evolves. Ultimately there is no desire, only contentment.
They are contraries, contradictories:
More desires, then less contentment.
Less desires, then more contentment.
No desires, then absolute contentment.
- I teach contentment. And the basic principle of contentment is to drop your ego. Don't think for a single moment, "To be or not to be." Just not to be is the rule. What have you gained by trying to be? Just for a change try not to be, and you will be amazed. The moment you are not, there is contentment, there is silence, there is beauty, there is bliss. Meditation is only a methodology to make you aware that your only disease is your ego, and your only health is egolessness.
- Be contented with whatsoever is; never ask for more. The moment you ask for more you have asked for hell. The moment you ask for more you have asked for misery. The desire for more creates misery.
- If meditation is going rightly, deep, you will feel transformed throughout the whole day. A subtle contentment will be present every moment. With whatsoever you are doing, you will feel a cool center inside -- contentment.
- You cannot possess all and everything. Whatsoever you possess will not give you contentment. The mind, the ego, will always feel unfulfilled.
- The more you are possession oriented, the less happy you will be. The less happy you are, the farther away from the Divine, from prayer, from gratitude you will be. Be austere. Live with the necessary and forget about desires; they are fantasies in the mind, ripples in the lake. They only disturb you, they can never lead you to any contentment.
- When a man is able to be alone he is also able to love. And his love has a totally different quality, a different beauty, a different fragrance to it. It is something divine, it is something of the beyond. It is deeply fulfilling. It brings great contentment.

- Love can have the quality of the devil -- that's how it is there in the world, ninety-nine percent. Love can have the quality of God, and unless you make your love divine, it is not going to give you any contentment.
- The moment you become a little distant from the mind -- that's what meditation is, creating a distance between you and the mind -- you start feeling a new climate, the climate of contentment. Suddenly there is no hankering for anything. Suddenly the future is no more your interest, the past is no more your obsession. whatsoever you have seems to be so fulfilling; it may not be much but it seems so fulfilling. Even ordinary things of life can give such tremendous contentment that one could have never believed it before. Just sipping a cup of tea is more than one can ask for, or just breathing or just listening to the wind passing through the pine trees or just the moon reflected on the water. The whole world becomes a totally different kind of world when you are moving away from the mind.

Osho quotes on Creativity

- Creativity has nothing to do with any activity in particular -- with painting, poetry, dancing, singing. It has nothing to do with anything in particular. Anything can be creative -- you bring that quality to the activity. Activity itself is neither creative nor uncreative. You can paint in an uncreative way. You can sing in an uncreative way. You can clean the floor in a creative way. You can cook in a creative way. Creativity is the quality that you bring to the activity you are doing. It is an attitude, an inner approach -- how you look at things.
- Creativity means loving whatsoever you do -- enjoying, celebrating it, as a gift of God!
- To me, creativity is God. But it will be better if you allow me to change the word god into godliness, because I don't want to be misunderstood. There is no person like God, but there is tremendous energy -- exploding, unending, expanding. This expanding, unending, exploding energy, this creativity, is divine.
- Zen brings creativity. And remember, if you want to be one with the creator, you will have to learn some ways of creativity. The only way to be one with the creator is to be in some moment of creativity, when you are lost. The potter is lost in making his pottery; the potter is lost while working on the wheel. The painter is lost while painting. The dancer is lost; there is no dancer, only the dance remains. Those are the peak moments, where you touch God, where God touches you.
- When ambition enters, creativity disappears -- because an ambitious man cannot be creative, because an ambitious man cannot love any activity for its own sake. While he is painting he is looking ahead; he is thinking, 'When am I going to get a Nobel Prize?' When he is writing a novel, he is looking ahead. He is always in the future -- and a creative person is always in the present. We destroy creativity. Nobody is born uncreative, but we make ninety-nine percent of people uncreative.
- All people who are creative are close to religion. Religion is the greatest creativity because it is an effort to give birth to yourself, to become a father and mother to yourself, to be born again, to be reborn through meditation, through awareness. Poetry is good, painting is good -- but when you give birth to your own consciousness, there is no comparison. Then you have given birth to the ultimate poetry, the ultimate music, the ultimate dance. This is the dimension of creativity. On the rung of creativity, religion is the last. It is the greatest art, the ultimate art -- that's why I call it 'the ultimate alchemy'.
- You become more divine as you become more creative. all the religions of the world have said: God is the Creator. I don't know whether He is the Creator or not, but one thing I know: the more creative you become, the more godly you become. When your creativity comes to a climax, when your whole life becomes creative, you live in God. So He must be the Creator because people who have been creative have been closest to Him
- Creativity has three layers; the ultimate is the mystic: he lives in a climate of creativity. The poet, once in a while, brings some treasures from the beyond; the scientist, also very rarely, but whenever he can visit the ultimate he brings something precious to the world. But one thing is certain -- mystic, scientist or poet, whatsoever comes into this world comes from the beyond. To bring the beyond is creativity. To bring the beyond into the known is creativity. To help God to be manifested in some form is creativity.
- Remaining uncreative is almost a sin, because you exist and you don't contribute. You eat, you occupy space, and you don't contribute anything. My sannyasins have to be creators. And

when you are in deep creativity you are close to God. That's what prayer really is, that's what meditation is. God is the creator, and if you are not creators you will be far away from God. God knows only one language, the language of creativity. That's why when you compose music, when you are utterly lost in it, something of the divine starts filtering out of your being. That is the joy of creativity, that's the ecstasy -- svaha!

- Let me insist and emphasise it because I would like all of my sannyasins to be creative in some way. To me, creativity is of tremendous import. An uncreative person is not a religious person at all.
- My message, my key, my golden key to transform your energies, is creativity. Be more and more creative, and slowly slowly you will see a transformation happening of its own accord. Your mind will disappear, your body will have a totally different feel to it, and constantly you will remain aware that you are separate, that you are a pure witness.
- CREATIVITY is when you are not, because creativity is the fragrance of the creator. It is the presence of God in you. Creativity belongs to the creator, not to you. No man can ever be creative. Yes, man can compose, construct, but can never be a creator. When man disappears, when man becomes utterly absent, a new kind of presence enters his being -- the presence of God. Then there is creativity. When God is inside you His light that starts falling around you is creativity. The climate that arises around you because of the presence of God within you is creativity.
- Creativity has nothing to do with creating something, creativity is simply the presence of God. Those who are fortunate enough to come in contact with a buddha's silence will be transformed; they will know what creativity is. He has not done a thing and miracles have happened. He has not uttered a word and the message has been heard. He has not moved, but he has transformed you. He has not even touched you, and you are no longer the same.
- Let this sink deep in your heart: only creative people are happy. Happiness is a by-product of creativity. Create something, and you will be happy. Create a garden, let the garden bloom, and something will bloom in you. Create a painting, and something starts growing in you with the growing painting. As the painting comes to the finish, as you are giving the last touches to the painting, you will see you are no more the same person. You are giving the last touches to something that is very new in you. Write a poem, sing a song, dance a dance, and see: you start becoming happy. That's why in my commune creativity is going to be our prayer to God.
- God is the creativity, so if you really want to enter into the world of God you will have to learn the ways of creativity -- and that has disappeared. Instead of creativity we value productivity: we talk about how to produce more. Production can give you things but cannot give you values. Production can make you rich outwardly but it will impoverish you inwardly. Production is not creation. Production is very mediocre; any stupid person can do it, one simply needs to learn the knack of it.

Osho quotes on Desires

- Desire means the way to go out; desire is the path that leads you out. If your mind is still desiring, you cannot move within.
- Needs can be fulfilled, desires never. Needs are natural, desires are perverted.
- Misery has only one meaning, that things are not fitting with your desires -- and things never fit with your desires, they cannot. Things simply go on following their nature.
- Buddha says: Life should be simple, not complex. Life should be based on needs, not on desires. Needs are perfectly okay: you need food, you need clothes, you need a shelter, you need love, you need relationship. Perfectly good, nothing wrong in it. Needs can be fulfilled; desires are basically unfulfillable. Desires create complexity. They create complexity because they can never be fulfilled. You go on and on working hard for them, and they remain unfulfilled, and you remain empty.
- The more desires you have, the more misery you will create for yourself. Misery is a consequence of desiring -- and you go on desiring. In fact, you think that if your desires are fulfilled your miseries will disappear. In the first place they are never fulfilled; in the second place, if they are fulfilled, nothing is fulfilled by their fulfillment. You remain as empty as you have always been -- or even more, because up to now you were occupied with a certain desire; now even that is fulfilled. A deep deep emptiness comes to you.

- You have to take the responsibility totally, that it is you who decides either to be in misery or to be in blessing. If you want misery, have more desires. If you want a blissfulness, then learn the art -- even for few moments -- of being desireless, and you will be surprised. Even for a few moments, if you are desireless, all anguish, all anxiety disappears. And you are so contented, so fulfilled, that you cannot ask for more. Your blessing is so much that you can only say that you bless the whole existence. Still it will be there. It is so much; it is overflowing.
- Ego brings unnatural desires in you; it drives you crazy. Life is simple, but to be simple one has to be purposeless. Any goal, and you can't be simple. Any goal and you can't be herenow. Any goal and the desire will rock you. Any goal, and you are on the way, again moving -- you cannot enjoy this moment, the grace of this moment, the benediction of herenow.
- See what your misery is, what desires are causing it, and why you are clinging to those desires. And it is not for the first time that you are clinging to those desires; this has been the pattern of your whole life and you have not arrived anywhere. You go on in circles, you never come to any real growth. You remain childish, stupid. And you are born with the intelligence that can make you a buddha, but it is lost in unnecessary things.
- If you have desires, try to look -- are those desires the cause of your misery? Nobody wants misery, but nobody is willing to drop the desires -- and they are together, they cannot be separated. This is one of the greatest insights that has come from all the enlightened people in the world -- that desire is the root of all misery, and desirelessness is the cause of all that is beautiful and blissful.
- And desires are never here and now -- they are non-existential. They are just mental, in the mind. And they cannot be fulfilled because their very nature is to move into the future.
- Future is your projection of unfulfilled desires. The more unfulfilled you are, the bigger a future you have. The more unfulfilled is your being, the richer the dreams you have of the future. But it is just in your mind.
- Your desires are immense, almost infinite. Because of your desires life becomes a competition, and wherever there is competition, there is anxiety and angst; and at the end everybody is aware deep down there is death.
- That is Buddha's meaning of nirvana: to be free from life and death, to be free from desire. The moment you are free from all desires... remember, I repeat, ALL desires. The so-called religious, spiritual desires are included in it, nothing is excluded. All desires have to be dropped because every desire brings frustration, misery, boredom. If you succeed it brings boredom; if you fail it brings despair. If you are after money there are only two possibilities: either you will fail or you will succeed. If you succeed you will be bored with money.
- The whole blame goes to the parents. They have lived as ambitious beings; they have destroyed themselves. Now they go on giving their heritage to their children -- their unfulfilled desires, their incomplete ambitions. In this way diseases pass on from one generation to another.
- Every child is being destroyed by his own people. They don't know consciously what they are doing. Parents are projecting their own unfulfilled desires onto their children. The father wanted to be a doctor but could not; he ended up being something else. He could not pass the examinations and became just a chemist, but he imposes the desire to become a doctor onto his son. He sends him to school with great hope that his child will achieve what he could not achieve. He is doing it all out of his unconscious love, but unconscious love is not love -- it is blind. With all good intentions, it does harm. The child who is being forced to become a doctor, if he was left alone to grow according to his own nature... one never knows what kind of beauty or joy, what kind of individuality, he would have contributed to the world.
- Why do you dream? -- because there are so many desires unfulfilled, and to live with unfulfilled desires is painful. In dream you try to fulfill them; in dream you create a false feeling of fulfillment. Hence your dreams show much about you: what your desires are, what you want to become. But if you want to become anything in life, you are asleep.
- There are urges and urges; you are exploding with urges, desires. You don't have one desire, you have many desires. Not only that you have many desires, you have contradictory desires. If one is fulfilled, the other, which is its contradiction, remains unfulfilled and you are in misery. If the other is fulfilled, then something else remains unfulfilled.
- Only those people are really sane who have transcended the mind, who have gone beyond it into silence where no thoughts, no desires, no emotions, nothing exists. Only in that peace is your real health.

- Buddha says this is how one should be -- no desire, because all desires are futile. They are about the future; life is in the present. All desires distract you from the present, all desires distract you from life, all desires are destructive of life, all desires are postponements of life. Life is now and the desire takes you away, farther and farther away from now. And when we see that our life is misery we go on throwing the responsibility on others, and nobody is responsible except us.
- This is a very fundamental reason why man cannot become meditative -- or why very few men have dared to become meditative. Our training is of the mind. Our education is for the mind. Our ambitions, our desires, can only be fulfilled by the mind. You can become president of a country, prime minister, not by being meditative but by cultivating a very cunning mind. The whole education is geared by your parents, by your society, so that you can fulfill your desires, your ambitions. You want to become somebody. Meditation can only make you a nobody.
- The moment one starts sharing one's being without any motive life becomes a sweet fragrance. It is all honey. Then everything remains the same, yet nothing is the same any more. When your heart beats in harmony, in love, in joy, when you are no longer greedy, when there are no desires and no ambitions, and when there are no ego trips any more, one is simply, ordinary, but sweet. That taste is the taste of god.
- Mind knows how to think; you will have to know how not to think. Mind knows how to go on creating, manufacturing more and more noise, words upon words, theories, philosophies, ideologies -- it is very skilful in that. It is a factory which goes on creating abstractions. You will have to learn how to stop this constant flow of words, thoughts, concepts, dreams, desires. Mind knows how to be ambitious; you will have to learn how not to be ambitious. Mind is always on some ego trip; you will have to learn how not to be on an ego trip. This is a great transformation. So much is involved in it that you will be born anew, you will have a new life if you go through all this transformation; that's the ultimate adventure. Getting out of the mind is the only challenge worth accepting. Getting beyond mind is the most arduous but the most beautiful journey too, because it is through this journey that you come back home.

Osho quotes on Devotion

- Being in deep devotion comes as a surprise the first time, because it is so difficult for people to feel even love, and devotion is the highest form of love... just the essential fragrance of love. If love is the flower, then devotion is just the fragrance. You cannot catch hold of it. You can feel it, you can smell it, you can be surrounded by it, you can be drowned in it, but you cannot catch hold of it. It is not that material.
- The other part of humanity, the female part, the passive part, cannot move on the path of will. It needs another illusory path: the path of surrender, devotion, bhakti. One day or other, devoting yourself and still finding that something is lacking, because the devotion can never be total -- anything illusory can never be total: surrendering and surrendering, and again and again finding that you are still standing behind, you are not yet surrendered -- one day suddenly you become aware of the fact. What are you going to do? Surrendering something which you don't have? -- how is it possible? Suddenly the ego has disappeared. Now there is no need to surrender, because there is no ego left.
- You choose one path. Either you follow the path of love, devotion, dancing, KIRTAN, BHAJAN, dissolve yourself completely into your love towards the Divine. That path is of dissolving, no awareness is needed. You are needed to be drunk, completely drunk with God, you will need to become a drunkard. Or, choose the path of meditation. There you are not needed to be dissolved into anything. You are needed to become very crystallised, you are needed to become very integrated, alert, aware. Follow the path of love and one day, suddenly, you will see that meditation has flowered within you -- thousands of white lotuses.
- Be creative. Don't be worried about what you are doing -- one has to do many things -- but do everything creatively, with devotion. Then your work becomes worship. Then whatsoever you do is a prayer. And whatsoever you do is an offering at the altar.
- Devotion has its own strange ways. It is not something rational, logical, something that can be explained to you. But it is something, if you go on growing from a student into a disciple, from a disciple into a devotee, and you come so close to the master that there is no distinction at all.

- It has happened, women have helped their husbands, sacrificed their whole lives, never thought about themselves. Their surrender, their devotion to their lovers has been total. In this totality, they have achieved before their lover has.
- One is the path of devotion, what in India is called BHAKTI yoga, the path of love and devotion -- a Meera, a Chaitanya, dancing and singing, losing themselves completely in the act. When Meera is dancing there is only dance, there is no Meera; the dancer is completely merged into the dance. When Chaitanya is singing and dancing there is no Chaitanya; he has become one with the act.
- Love is a conditional relationship. Devotion is unconditional. Devotion means you are not to be in any way conditioned by me, and I do not expect anything from you. Devotion is not objective, it is subjective; love is objective. I love someone because the object of love is such; it is lovable. Or, I am in devotion because in me there is devotion; the object is irrelevant. My subjectivity is the source of it, and then anything -- a stone lying on the street -- begins to be an object of devotion. A tree, a river, a hill -- anything, anything that exists -- simply by being there it begins to be an object of my devotion. The whole of existence becomes the object.
- Love can become devotion. Love is the first step; only then can devotion flower. But for us even love is a faraway reality, sex is the only real thing. Love has two possibilities: either it falls into sex and becomes a bodily thing, or it rises into devotion and becomes a thing of the spirit. Love is just in between. Just below it is the abyss of sex, and beyond it is the open sky - the infinite sky of devotion.
- Devotion is toward something else and devotion is a blind thing. In devotion the other becomes more important than you. It is a trust. The intellectual cannot trust anybody; he can only criticize. He cannot trust. He can doubt, but he cannot trust. And if sometimes some intellectual comes to trust, it is never authentic. First he tries to convince himself about his trust; it is never authentic. He finds proofs, arguments, and when he is satisfied that the arguments help, the proofs help, then he trusts. But he has missed the point, because trust is not argumentative and trust is not based on proofs. If proofs are there, then there is no need of trust.
- Devotion differs. Devotion exists for the total existence, without the counterpart, mm? There is nothing against devotion. There is hate against love; there is nothing against devotion. No-devotion is not against devotion, it is just absence. So when someone says, "I am devoted to Rama," really he is using a wrong word. If he loves Rama, then he cannot love Krishna. If someone says, "I am devoted to Krishna," then he cannot love Christ. He is using a wrong word. He is continuing the love phenomenon; it is not devotion.
- Devotion means for the total; it is never for Rama, never for Krishna. Of course, Rama and Krishna are implied in the total, but it is never for a chosen one. Love is always for the chosen one, devotion is for the whole. So you cannot be a devotee of Rama. If you are for Rama, you are only a lover; and when you are a lover, then competition is bound to be there. Then Krishna will be a competitor, and Christ will be a competitor, and the same jealousies, the same conflicts, and all the same nonsense will follow. It has followed.
- In devotion you surrender yourself completely. And this surrender can be to a god who may not be in the sky or who may be, or to a master who may not be awakened or who may be, or to a beloved who may not be worthwhile or who may be -- that is irrelevant. If you can allow yourself to dissolve for the other, you will be transformed. Devotion frees. That is why we have glimpses of freedom only in love. When you are in love, you have a subtle freedom. This is paradoxical because everyone else will see that you have become a slave. If you are in love with someone, those around you will think that you both have become slaves to each other. But you will have glimpses of freedom.

Osho quotes on Dying

- All religions are nothing but a science -- or an art -- to teach you how to die. And the only way to teach you how to die is to teach you how to live. They are not separate. If you know what right living is, you will know what right dying is. So the first thing, or the most fundamental thing is: how to live.
- Death is a door, it is not a stopping. Awareness moves but your body remains at the door -- just as you have come here and left your shoes at the door. The body is left outside the temple, and your awareness enters the temple. It is the most subtle phenomenon, life is nothing before it. Basically life is just a preparation for dying, and only those are wise who learn in their life how

to die. If you don't know how to die you have missed the whole meaning of life: it is a preparation, it is a training, it is a discipline. Life is not the end, it is just a discipline to learn the art of dying. But you are afraid, you are scared, at the very word death you start trembling. That means you have not yet known life, because life never dies. Life cannot die.

- How can the seed know that by dying in the soil it will become a great tree? It will not be there to witness the happening. How can the seed know that one day, if it dies, there will be great foliage, green leaves, great branches, and flowers and fruits? How can the seed know? The seed will not be there. The seed has to disappear before it can happen. The seed has never met the tree. The seed has to disappear and die. Only very few people have that much courage. It really needs guts to discover truth. You will die as yourself. You will certainly be born.
- The real man grows to the very end. Even while he is dying, he is growing. Even the last moment of his life will still be an inquiry, a search, a learning. He will still be inquiring -- now inquiring into death. He will be fascinated: death is such an unknown phenomenon, such a mystery, far more mysterious than life itself -- how can an intelligent man be afraid? If in life he has not been afraid to go into the uncharted and the unknown, at the moment of death he will be thrilled, ecstatic. Now the last moment has come: he will be entering into the darkness, the dark tunnel of death. This is the greatest adventure one can ever go on; he will be learning.
- Meditation is the art of dying. Then your ego will be shocked. And it is also truer to call it the art of dying, because your ego is not going to grow, your ego is going to die in meditation.
- Once you are afraid of death you are bound to be afraid of life. That's why I am talking about this Hasidic approach. The whole approach consists of methods, ways and means of how to die -- the art of dying is the art of living also. Dying as an ego is being born as a non-ego; dying as a part is being born as a whole; dying as man is a basic step towards being born as a God.
- Start dying each moment to the past. Clean yourself of the past each moment. Die to the known so that you become available to the unknown. With dying and being reborn each moment you will be able to live life and you will be able to live death also. And that's what spirituality is really all about: to live death intensely, to live life intensely; to live both so passionately that nothing is left behind un-lived, not even death. If you live life and death totally, you transcend. In that tremendous passion and intensity of life and death, you transcend duality, you transcend the dichotomy, you come to the One. That One is really the truth. You can call it God, you can call it life, you can call it truth, samadhi, ecstasy, or whatsoever you choose.
- Death is an organic, integral part of life, and it is very friendly to life. Without it life cannot exist. Life exists because of death; death gives the background. Death is, in fact, a process of renewal. And death happens each moment. The moment you breathe in and the moment you breathe out, both happen. Breathing in, life happens; breathing out, death happens. That's why when a child is born the first thing he does is breathe in, then life starts. And when an old man is dying, the last thing he does is breathe out, then life departs. Breathing out is death, breathing in is life -- they are like two wheels of a bullock cart. You live by breathing in as much as you live by breathing out. The breathing out is part of breathing in. You cannot breathe in if you stop breathing out. You cannot live if you stop dying. The man who has understood what his life is allows death to happen; he welcomes it. He dies each moment and each moment he is resurrected. His cross and his resurrection are continually happening as a process. He dies to the past each moment and he is born again and again into the future.

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Osho quotes on Ecstasy

- The whole art of meditation is, how to leave the personality easily, move to the center, and be not a person. Just to be and not be a person is the whole art of meditation, the whole art of inner ecstasy.
- The whole art of ecstasy, meditation, samadhi, is: How to become one with the rhythm of the universe. When it exhales, you exhale. When it inhales, you inhale. You live in it, are not separate, are one with it.
- The mind is the world and the no-mind is freedom from the world. The mind is misery and no-mind is the end of misery and the beginning of ecstasy.
- There is no other greater ecstasy, no other greater blissfulness, than to know who you are. To know the inner space is to know all. It is unlimited silence but not dead, it is alive with songs of its own, with dances of its own.
- The word `ecstasy` is beautiful; it simply means `standing out.` Out of what? Standing out of your ego, your personality, your mind; getting out of the whole structure in which you have

lived -- not only lived but with which you have become identified. Standing out of all this, just a pure witness, a watcher on the hills -- and everything is left deep down in the valley.

- Meditation means getting out of the mind, looking at the mind from the outside. That's exactly the meaning of the word `ecstasy`: to stand out. To stand out of the mind makes you ecstatic, brings bliss to you. And great intelligence is released. When you are identified with the mind you cannot be very intelligent because you become identified with an instrument, you become confined by the instrument and its limitations. And you are unlimited -- you are consciousness.
- Meditation is not your doing. You simply make the effort, but it is not your doing. Your effort is needed to prepare the ground. As the ground is ready, immediately you see you are no more; the whole cosmos is. You have entered a greater womb, an eternal womb of tremendous peace and ecstasy.
- Meditation is the technique of inner conquest -- and that is the real challenge. Those who have any guts should accept the inner challenge. It is easy to reach the moon, it is easy to reach Everest; it is far more difficult to reach your own centre. But the moment you reach it all ecstasy is yours, and forever and forever. You attain to a bliss which cannot be taken away from you.
- Go inwards. Find your inner space, and suddenly, you will find an explosion of light, of beauty, of ecstasy -- as if suddenly thousands of roses have blossomed within you and you are full of their fragrance.
- Begin with dhyana, with meditation, and end in samadhi, in ecstasy, and you will know what God is. It is not a hypothesis, it is an experience. You have to LIVE it -- that is the only way to know it.
- Meditation is the art of living with yourself. It is nothing else than that, simply that: the art of being joyously alone. A meditator can sit joyously alone for months, for years. He does not hanker for the other, because his own inner ecstasy is so much, is so overpowering, that who bothers about the other?
- Just one quality of the buddha has to be remembered. He consists only of one quality: witnessing.
This small word `witnessing` contains the whole of spirituality.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only a witness.
- As the witnessing deepens, you start becoming drunk with the divine. This is what is called ecstasy.
- Existence is only in the present. Mind is never in the present. In fact, the moment you are in the present, there is no mind in you, there is great silence. The whole sky of your inner being is without thoughts, without clouds. I call this the state of no-mind. Only in this state of no-mind do you meet existence. And that meeting is the ultimate ecstasy. Once you have tasted it, you will never bother about the future.
- Awareness, beholding the mind, is the most essential method to have a breakthrough. And once you have gone just a step beyond the mind, you have entered the world of nirvana, you have entered the world of light and eternal life. You have attained to spiritual integrity, freedom, and tremendous ecstasy which the mind cannot even dream about.
- Unless you come out of your mind and become a no-mind you will not know what life is all about, you will live in vain. You will not have your honeymoon, it is impossible. You will not know the sweetness that existence is full of and the ecstasy.
- Meditation has to spread all over your life. Whatsoever you do, do meditatively. Walk meditatively, eat meditatively. If you are making love, make love meditatively. Meditation has to become your life twenty-four hours a day; then only the transformation. Then you go beyond sex, you go beyond body, you go beyond mind. And for the first time you become aware of godliness, of ecstasy, of bliss, of truth, of liberation.

Osho quotes on Effortlessness

- You will have to learn ways of relaxing in the present. Enlightenment is not an effort to achieve something. It is a state of effortlessness. It is a state of no-action. It is a state of tremendous passivity, receptivity. You are not doing anything, you are not thinking anything, you are not planning for anything, you are not doing yoga exercises, and you are not doing any technique,

any method -- you are simply existing, just existing. And in that very moment... the sudden realization that all is as it should be. That's what enlightenment is!

- If you come to a really religious man you will feel a grace around him, effortless. He has not done anything to himself, he has simply relaxed into the ultimate, and you feel the effortlessness around him.
- The whole zen attitude is to bring to your notice the fact that there is no effort to be made. The zen attitude is that of effortlessness.
- With effort, reach to effortlessness. With seeking, reach to a state of no-seeking. With mind, arrive at no-mind.
- First you have to do all that you can do, and then you have to learn non-doing. The doing of the non-doing is the greatest doing, and the effort of effortlessness is the greatest effort.
- The first thing to be understood: effort is needed, but effort alone is not enough -- effort and then effortlessness, effort plus effortlessness. Effort precedes, and then effortlessness follows. Effortlessness is the peak of effort, it comes only when you have reached the peak
- Effortlessness means not doing anything, inactivity -- AKARMA. Effort means doing much, activity -- KARMA. Both have to be there. Do much, but don't be a doer -- then you achieve both. Move in the world, but don't be a part of it. Live in the world, but don't let the world live in you. Then the contradiction has been absorbed. Then you are not rejecting anything, not denying anything. Then the whole God has been accepted.
- If you are going towards the easy, the ego starts dying. And when there is no ego left, you have arrived to your reality -- the right, the truth. And truth and right have to be natural. Easy means natural; you can find them without any effort. Easy is right means natural is right, effortlessness is right, egolessness is right.
- Effort brings you to the moment of effortlessness, and effortlessness makes you available to God. So effort is not absolutely unnecessary, remember. It is not a condition to attain truth but it is a condition to attain effortlessness. It is just like when for the whole day you have been working hard, then in the night you move into a very very deep sleep. But if you have rested the whole day then in the night you will toss and turn and there will be no deep sleep possible. The whole day's effort makes it possible for you to relax. Exactly the same is the case with truth. Do whatsoever you can do, and by doing it non doing will flower. By doing it you will be able to relax. And when the relaxation is total, truth simply descends. It is a visit of the beyond.
- I teach you both effort and effortlessness, because unless you attain to effortless-effort, unless you attain to active passivity, unless you attain to a singing-silence -- they look paradoxical -- unless you attain to an unmoving dance, you have not attained.
- There are things which happen through effort, and there are things which happen only through effortlessness. There are things which will never happen through effort, and there are things which will never happen through effortlessness. All that is mundane happens through effort; all that is worldly happens through effort. And all that is sacred, other-worldly, happens through effortlessness.
- The only way to achieve something in the interior world is let-go -- a kind of effortlessness, a relaxation. It is not a doing; it is nondoing. It is not action; it is inaction. And it seems difficult because everybody from the very beginning is told, 'Do something; don't just go on sitting there! Something is always better than nothing.' In the inner world these are not the laws. Nothing is better than everything.
- When Zen masters say 'effortlessness' they are referring to the state when your enlightenment is well rooted. Now there is no need of any effort; now you can be relaxed and at ease, it will grow on its own accord. It will bring much foliage, and many flowers, and many blessings.
- Sosan is easier than Patanjali. The same will happen in the end. Much effort will bring you to effortlessness, no-effort also will bring you to effortlessness -- because effort can never be the goal, effort can only be the means. You cannot go on making effort forever and forever. You make effort to reach a state of effortlessness. With Patanjali effort is the path, effortlessness is the goal; effort is the means, effortlessness is the end. With Sosan effortlessness is the means, effortlessness is the goal. With Sosan the first step is the last step; with Sosan there is no distinction between means and goals. But with Patanjali there is -- you have to make many steps.
- Effortlessness is a great phenomenon. Once you know it, many millions of things become possible to you. Through effort the market; through effortlessness the God. Through effort you can never reach to nirvana -- you can reach lo New Delhi, but not to nirvana.

- Whenever it happens it is never late; whenever it happens it is always early. The happening is so great that you cannot claim it for yourself. You cannot say: `I have earned it.` The happening is so great that it is always through grace and not through effort. It happens through effortlessness. Whenever it happens, you know well that it is through compassion, grace, that it has happened. It has nothing to do with you or your earning.

Osho quotes on Ego

- The ego is goal-oriented. The ego is hankering for the future. It can hanker even for the other life, it can hanker for heaven, it can hanker for nirvana. It doesn't matter what it hankers for -- hankering is what it is, desiring is what it is, projecting into the future is what it is.
- Man is busy desiring to find something which only he can do so that his ego acquires importance.
- Wherever desire exists ego exists, and wherever ego exists illusion exists because ego is the greatest illusion there is. Even in a beggar who has nothing else you will find the same ego as you will find in Alexander the Great, because desiring is the same. Alexander the Great may have much money and much power, that does not matter; he is still desiring. The beggar may not have anything, but he is also desiring.
- You may be trying to attain power in this world, then you start trying to attain power in that world. First you want to attain wealth in this world, then you try to attain wealth in that world. But you remain the same, and the mind and the functioning and the whole scheme remains the same: Attain! Reach! This is the ego trip. The achieving mind is the ego.
- When desiring ceases, the other world opens. The other world is hidden in this world. But because your eyes are full of desire, full of the ego, you cannot see it.
- Your ego is just an idea implanted in your mind. It is poisonous. Your ego keeps driving you madder and madder.
- I is a great prison. It is your slavery and bondage to the mind. The moment you enter beyond the mind, you are -- but you don't have any notion of being an ego, of being an I. In other words: the more you think you are, the less you are; the more you experience that you are not... the more you are.
- Remember: ego can create misery, ego can create anguish, ego can create hate, ego can create jealousy. Ego can never become a vehicle for the divine, it can never become the passage for the beyond.
- Jealousy means ego, jealousy means unconsciousness. Jealousy means that you have not known even a moment of joy and bliss; you are living in misery. Jealousy is a by-product of misery, ego, unconsciousness.
- Will power is nothing but another name of ego power. A man of wisdom has no will, just as he has no mind -- because to will means to keep yourself separate from existence. It is a little subtle, but try to feel it. The moment you will it means you are always willing against things as they are. You want them to be some other way.
- I would like you to drop the ego, to dissolve, to disappear, because only then is there fulfillment. The ego knows only emptiness; it is always unfulfilled. By the very nature, by its very intrinsic nature, it cannot attain to fulfillment. When you are not, fulfillment is. Call it God, or give it a name Patanjali would like -- samadhi -- the attainment of the ultimate, but it comes when you disappear.
- The goal is part of the desiring mind and bliss is a state of no-mind. Desiring is a barrier: non-desiring is the bridge. And all goals are egoistic because they are ambitions. Ambitions are shadows of the ego, and wherever ego is bliss is not. When the ego completely disappears, when not even a trace is left behind, bliss is found. Even to say that it is found is not exactly right, because it is our nature; we don't find it because we have never lost it in the first place. We have only become oblivious to it, we have become unconscious about it. We have gone into a deep sleep and we are dreaming all kinds of things. Because of our dreaming and sleep and unconsciousness, the bliss remains unexperienced. Otherwise it surrounds you.
- Just take one thing out and the whole palace, the whole edifice of the human mind collapses. Take effort out of it and desiring disappears, imagination disappears, past and future disappear, or take desire out and effort disappears and time disappears and ego disappears. Just take one thing out of the gestalt and the whole gestalt simply disappears; it cannot exist without certain

things. Those are the very essentials of it -- effort is one of the essentials. Hence all the great Masters of the world have taught about grace.

- If you are aware.... Awareness is fire; it burns all that is wrong in you. It burns your ego. It burns your greed, it burns your possessiveness, it burns your jealousy -- it burns all that is wrong and negative, and it enhances all that is beautiful, graceful, divine. And when the gross and the ugly are burned, a great sharpness happens to your being, a great swiftness comes to your life, a great intensity and passion, a great totality and wholeness.
- To be ordinary is the greatest virtue -- because when you are just ordinary, nothing to claim, of this world or that, the ego disappears. The ego feeds on imbalance, the ego feeds on extremes. The ego lives on the polarities -- in the middle it disappears. And in every area, in every direction of life, remember this: just stop in the middle and soon you will find the mind has stopped, the ego has stopped. Nothing to claim, it disappears. And when it disappears you have become virtuous. Now the door is open for the divine. In the middle you meet him; at the extremes you miss.
- You can have the whole world, but a beggar can be taller than you and then the whole world is lost, you are nothing. You may become the emperor, but a beggar can sing better than you. You cannot possess all and everything. Whatsoever you possess will not give you contentment. The mind, the ego, will always feel unfulfilled. Liking and disliking is because of the ego, and ego suffers much. When there is no ego it is not a question of liking and disliking. You move in this world like a breeze. You don't choose that 'I am going north,' you don't have any liking, disliking. Wherever the nature takes you, you are in a let-go.

Osho quotes on Emptiness

- You are so addicted and you have become so habituated that you cannot allow the cup to be empty even for a single moment. The moment you see emptiness anywhere you start filling it. You are so scared of emptiness, you are so afraid.: emptiness appears like death. You will fill it with anything, but you will fill it.
- Those who are on the periphery exist in agony. For them, no ecstasy. For those who have come to their center no agony exists. For them, only ecstasy. When I say break the cup it is breaking the periphery. And when I say be totally empty it is coming back to the original source, because through emptiness we are born, and into emptiness we return. Emptiness is the word, really, which is better to use than God, because with God we start feeling there is some person. So Buddha never used 'God' he always used sunyata -- emptiness, nothingness. In the center you are a nonbeing, nothingness, just a vast space, eternally cool, silent, blissful.
- In the Lotus Sutra, it is said everything is emptiness -- this world is empty, hell is empty, heaven is empty, God is empty, everything is emptiness. Emptiness is the nature of all things, nothingness, so be attuned to nothingness and you will achieve.
- A deep inner emptiness is needed; that inner emptiness becomes the womb. So I'm not saying stop doing, stop action; I'm not saying that. I am saying that whatsoever you are doing, let it be just an outside activity. Inside become feminine, silent, doors opened, empty, waiting.
- My whole effort is to help you to disappear. My whole effort is to help you to be so empty: anatta -- non-being. Because if you are, you will remain in trouble. If you are, you will remain limited. If you are, there will be a definition to your being -- and you will never be overflowing. Only emptiness can be overflowing, only emptiness can be at ease. Only emptiness can be life abundant. To be, the way passes through non-being. If you really want to be, you will have to drop all concepts of your being. You will have to disappear, by and by. You will have to melt into nothingness.
- When all the faces have been rejected and emptiness is left, you have found the original face. Emptiness is the original face. Zero is the ultimate experience. Nothingness -- or more accurately NO-THINGNESS -- is your original face.
- You don't have any problems -- only this much has to be understood. This very moment you can drop all problems. because they are your creations. Have another look at your problems: the deeper you look, the smaller they will appear. Go on looking at them and by and by they will start disappearing. Go on gazing and suddenly you will find there is emptiness -- a beautiful emptiness surrounds you. Nothing to do, nothing to be, because you are already that.
- A negative emptiness means you are feeling a failure, not understanding. You have tried to achieve something in the world and you have not achieved it. You feel empty because the thing

you desired you couldn't get; the woman you wanted you couldn't get -- you feel empty. The man you were after escaped -- you feel empty. The success that was in your dreams could not happen -- you feel empty. This emptiness is negative. This is a sadness, a depression, a frustrated state of mind. If you are feeling empty that way, remember, flowers will not shower on you. Your emptiness is not real, not positive. You are still after things, that's why you are feeling empty. You are still after the ego; you wanted to be somebody and could not. It is a failure, not an understanding.

- Remember, a sublime emptiness is a positive phenomenon. One is not a failure, one simply looks at the thing and understands that dreams cannot be fulfilled. And then one never feels sad, one feels happy that one has come to this understanding that dreams cannot be fulfilled. One never feels depressed, hopeless, one feels simply happy and blissful because one has come to an understanding: Now I will not try the impossible, now I will not try the futile. And one NEVER says that the object of desire is wrong; when you are in positive sublime emptiness, you say desire is wrong, not the object of desire -- this is the difference. In negative emptiness you say the object of desire is wrong, so change the object! If it is wealth, money, power -- drop it! Make the object God, liberation, heaven -- change the object! If emptiness is perfect and sublime and positive you don't see the object as wrong, you simply see that desire is futile; objects are okay, but desire is futile. Then you don't change your desire from one object to another object, you simply drop the desire itself. Nondesiring, you flower. Desiring, you become more and more paralyzed and dead.
- Once you know it, you move as a nonbeing. Nobody can make you angry, nobody can make you happy, unhappy, miserable. No! In that emptiness all dualities dissolve: happy, unhappy, miserable, blissful -- all dissolve. This is buddhahood. This is what happened under the bodhi tree to Gautam Siddhartha. He reached emptiness. Then everything is silent. You have gone beyond opposites. A master is to help you to go to your inner emptiness, the inner silence, the inner temple.
- There are only two types of people in the world: those who try to stuff their inner emptiness, and those very rare precious beings who try to see the inner emptiness. Those who try to stuff it remain empty, frustrated. They go on collecting garbage, their whole life is futile and fruitless. Only the other kind, the very precious people who try to look into their inner emptiness without any desire to stuff it, become meditators. Meditation is looking into your emptiness, welcoming it, enjoying it, being one with it, with no desire to fill it -- there is no need, because it is already full. It looks empty because you don't have the right way of seeing it. You see it through the mind; that is the wrong way. If you put the mind aside and look into your emptiness, it has tremendous beauty, it is divine, it is overflowing with joy. Nothing else is needed.

Osho quotes on Existence

- Always go with the river of life. Never try to go against the current, and never try to go faster than the river. Just move in absolute relaxation, so that each moment you are at home, at ease, at peace with existence.
- Existence is god called through love, provoked through love. The moment you become capable of prayer, existence becomes god. The moment you become capable of deep love, life becomes god. It is a transfiguration of the same energy.
- Existence always cares about you. If you are authentic, if your search is true and you are not a pretender, time will help you, will cooperate with you. Time from existence's side, and patience on your side.
- Lu-tsu says, `Accept the situation you are in. It must be the right situation for you; that's why you are in it.` Existence cares for you. It is given to you not without any reason. It is not accidental; NOTHING IS accidental. Whatsoever is your need is given to you. If it were your need to be in the Himalayas, you would have been in the Himalayas. And when the need arises, you will find that either you go to the Himalayas or the Himalayas come to you. It happens... when the disciple is ready, the Master arrives. And when your inner silence is ready, God arrives. And whatsoever is needed on the path is always supplied. Existence cares, mothers.
- My effort here is to help you to feel that existence is not indifferent towards you. It is deeply concerned about you, it cares for you, it loves you. and when one feels loved and cared for, one is capable of loving and caring. when existence pours its love into you, you start sharing your

love with others. You become so burdened with love that you have to share. You cannot contain it, it is uncontainable. It starts spreading, radiating.

- Mind moves through the opposite and existence is unitary. Existence is ADVAITA, existence is non-dual -- there is no problem. Where is the boundary of the day, when the day stops, ceases to be, and the night starts? Is there a gap between the two? Only if there is a gap then the boundary is possible. But there is no boundary! The day simply melts into the night, it merges into the night, and the night again merges into the day. Life is one, existence is one -- mind is dual. So if you go on choosing you will never come to the source. Then you will cling to life and you will be afraid of death. Then you will cling to love and you will be afraid of hate. Then you will cling to the good and you will be afraid of the bad. Then you will cling to God and you will be afraid of the Devil.
- Think of God as the friend. There is no need to think of God as far away, distant; that creates difficulties. Think of Him as a friend who is walking by your side, following you like a shadow, who cares for you, who loves you and who needs you as much as you need Him. That is the meaning of a friend. The need is not one-sided: it is not only that you need Him -- He also needs you. You are incomplete without Him and He is incomplete without you. That is the meaning of friendship: you both complement each other. This whole existence is interdependence. This small blade of grass is as significant, is needed, is required, as much as the greatest star. There is equality.
- Only the childlike consciousness is capable of understanding all that is beautiful in life, all that is great in existence. And the whole existence is full of greatness, full of glories. This is the only existence there is; its beauty, its truth, is the only beauty and the only truth. But they are available only to the innocent people. Blessed are the innocent, for theirs is the kingdom of God.
- Love also represents the innermost core of existence itself. Existence is not indifferent to you, it is not detached. It is committed to you, it cares for you. It may not care the way you want to be cared for, but it still cares in its own way. And what you expect may not really be your need, it may be just the opposite. Existence really fulfills your needs -- not your likes and dislikes, not your wants, but your real, true, authentic needs are always taken care of. Existence cannot be indifferent to you: you are part of it. To be indifferent to you will mean it is indifferent to itself -- that is impossible. Existence would have disappeared long ago if it was so.
- Mind is dual, it always divides things into polar opposites: the conqueror and the conquered, the observer and the observed, the object and the subject, the day and the night. It goes on dividing things which are not divided. Neither is the day divided from the night, nor is birth divided from death. They are one energy. But mind goes on dividing everything into polarities, opposites. Nothing is opposite in existence; every contradiction is only apparent. Deep down all contradictions are meeting together.
- The whole existence is surrounded by a divine energy that protects you, cares for you, is always available. If you go on missing it, it is only because of you. If you keep your doors closed, the sun may be outside but you will live in darkness. Even if the doors are open and the sun is there, you can keep your eyes closed and you will still live in darkness. So is the case with god: his love is always there but our hearts are not open, our hearts are closed.
- The master is already merged into existence. Merging into the master you are really merging with existence itself. The master functions only as a door, and a door is an emptiness; you pass through it. The master is the door to the beyond.
- Existence cares. When I say God cares I mean that existence cares for you, it is not indifferent. Let this be the foundation of your sannyas and then the temple can be raised very easily. It is easy to raise the temple once the foundation is rightly put. This is the foundation stone: remember that existence loves you, cares about you, is concerned about you; that you are not alienated, that you are not a stranger, that you are part of this great symphony, this orchestra, this celebration that goes on and on and knows no ending.
- There is nothing in existence available without payment. If you want to know yourself, you will have to drop all false identities. They are your investments, they are your power, they are your prestige, they are your religion, they are your qualifications. It is difficult to drop them; it feels like death.
- Jesus says: `Love thy neighbor as thyself` -- again and again. And he also says: `Love thy enemy as thyself.` And if you analyze both the sentences together, you will come to find that the neighbor and the enemy are almost always the same person. `Love thy neighbor as thyself`

and `Love thy enemy as thyself.` What does he mean? He simply means: don't have any barriers for your compassion, for your love. As you love yourself, love the whole existence -- because in the ultimate analysis the whole existence is yourself. It is you -- reflected in many mirrors. It is you -- it is not separate from you. Your neighbor is just a form of you; your enemy is also a form of you. Whatsoever you come across, you come across yourself. You may not recognize because you are not very alert; you may not be able to see yourself in the other, but then something is wrong with your vision, something is wrong with your eyes.

- One can be blissful only if one understands this fundamental law of life, that god is our protection, that we are not orphans, that we are not accidents, that existence cares for us, that existence showers love, that existence is absolutely concerned about our welfare. Once this is understood, not only intellectually but existentially, once this is felt, once this becomes your own experience, life takes an absolutely new turn. One starts feeling blissful for no reason at all. Whereas before misery existed and persisted for no reason at all, now bliss exists for no reason at all. It is the same energy that was becoming misery because we were feeling alone, separated, afraid of this vast existence, struggling on our own with a small energy against the whole, knowing perfectly well that we were doomed to fail. That is why people are miserable.

Osho quotes on Fear

- Any conflict will create more barriers. If there is fear and you start doing something about it, then a new fear has entered: fear of the fear. It has become more complex. So the one thing to be done is, if fear is there, accept it. Don't do anything about it because doing will not help. Anything that you do out of fear will create more fear; anything that you do out of confusion will add more to confusion. Don't do anything. If fear is there note down that fear is there and accept it. What can you do? Nothing can be done; fear is there. See, if you can just note down the fact that fear is there, where is the fear then?
- Fear comes from the mind, love comes from your heart; listen to the heart.
- The fear that things may change tomorrow... Somebody may die, you may go bankrupt, your job may be taken away. There are a thousand and one things which may change. You are burdened with fears and fears, and none of them are valid -- because yesterday also you were full of all these fears, unnecessarily. Things may have changed, but you are still alive. And man has an immense capacity to adjust himself in any situation.
- The greatest discovery in life, the most precious treasure, is of awareness. Without it you are bound to be in darkness, full of fears. And you will go on creating new fears -- there is no end to it. You will live in fear, you will die in fear, and you will never be able to taste something of freedom. And it was all the time your potential; any moment you could have claimed it, but you never claimed it.
- Mystery will control you, knowledge will make you the controller. Mystery will possess you. You cannot possess the mysterious; it is so vast and your hands are so small. It is so infinite, you cannot possess it, you will have to be possessed by it -- and that is the fear. Knowledge you can possess, it is so trivial; knowledge you can control. This temptation of the mind to reduce every wonder, every mystery, to a question, is basically fear-oriented. We are afraid, afraid of the tremendousness of life, of this incredible existence. We are afraid. Out of fear we create some small knowledge around ourselves as a protection, as an armor, as a defense.
- What kind of living can be out of fear? Once the armor is dropped you can live out of love, you can live in a mature way. The fully matured man has no fear, no defense; he is psychologically completely open and vulnerable.
- A mature person should disconnect himself from anything that is connected with fear. That's how maturity comes. Just watch all your acts, all your beliefs, and find out whether they are based in reality, in experience, or based in fear. And anything based in fear has to be dropped immediately, without a second thought. It is your armor. I cannot melt it. I can simply show you how you can drop it.
- A man living out of fear is always trembling inside. He is continuously on the point of going insane, because life is big, and if you are continuously in fear... And there is every kind of fear. You can make a big list, and you will be surprised how many fears are there -- and still you are alive! There are infections all around, diseases, dangers, kidnaping, terrorists... and such a small life. And finally there is death, which you cannot avoid. Your whole life will become dark. Drop the fear! The fear was taken up by you in your childhood unconsciously; now

consciously drop it and be mature. And then life can be a light which goes on deepening as you go on growing.

- So just look into your acts, into your thoughts, into your feelings: you will find the armor everywhere. Wherever you see fear, you have created it. It was needed at one time -- now it is no longer needed. A simple understanding that it is no longer needed... now it is a barrier, a hindrance, a burden. If you find something truthful, it will have its own validity. But in the armor you will not find anything that has any connection with truth. The whole armor is made of fear -- layers and layers of fear.
- Don't allow the fear to overpower you, allow love to overpower you. Love comes from the center, fear always comes from the periphery; don't allow this periphery to be dominant. And what have you got to lose? Even if there is no rebirth -- there is rebirth -- but I say even if there is no rebirth and you simply die, what have you got to lose? What will be lost?

Osho quotes on Freedom

- `Freedom` means freedom from the mind. Then you are simply in a silence, and in that silence you melt, you merge with the whole. And to melt and merge with the whole is to be holy. Not by fasting, not by torturing, but by becoming one with the whole, one becomes holy.
- Your freedom is a supreme value. Nothing is higher than that. But your freedom is possible only if you are not encaged in your habits, unconscious patterns of living. Change your gestalt from unconsciousness to consciousness.
- Never follow anybody else`s idea -- that is very dangerous because you will become imitative. Always follow your own nature, self-nature; only then will you attain to freedom. It is better to die following one`s nature than to live following somebody`s else`s nature, because that will be a pseudo life. To die following one`s nature is beautiful, because that death too will be authentic.
- When sex becomes conscious it is love, it is no longer lust. Love brings freedom, and lust simply creates prisons for you.
- Create inner freedom through witnessing. Sannyas is only for the inner freedom. And live out of inner freedom.
- There is no other revolution except consciousness. It cuts the desires from the very roots and it brings freedom to you.
- The most fundamental message of Gautama the Buddha is not God, is not soul... it is freedom: freedom absolute, total, unconditional. He does not want to give you an ideology, because every ideology creates its own slavery.
- Desire is our imprisonment. The man who wants nothing, who is absolutely contented as he is, is free of all bondage. He has attained to ultimate freedom, nirvana -- and that is the goal of life. And it is only by attaining that freedom that you will know the significance of being, the song of being, the celebration of being. Your life will become a continuous bliss, and not only that YOU will be blissful, you will be able to bless others too. The whole existence will be blessed by you, by your very presence.
- Buddha says: Meditation brings two things. It brings wisdom, it brings freedom. These two flowers grow out of meditation. When you become silent, utterly silent, beyond the mind, two flowers bloom in you. One is of wisdom: you know what is and what is not. And the other is of freedom: you know now there are no more any limitations on you, either of time or of space. You become liberated. Meditation is the key to liberation, to freedom, to wisdom.
- Become aware, awake. Then you will see that everything comes and goes, all things come and pass. Life is a flux. Your consciousness is the only thing that is immovable, that is eternal. To attain it is freedom. To attain it is the goal of life. If you miss it you have missed your life and you have missed a tremendously great gift, a great opportunity.
- All meditations are nothing but efforts to bring you to the present. When you live in the present moment, with no past hanging around you, with no future projection, you are free from life and death, you are free from body and mind. You are free -- simply free -- you are freedom.
- Buddha says the greatest joy in life is freedom: freedom from all prejudices, freedom from all scriptures, freedom from all concepts and ideologies, freedom from all desires, freedom from all possessiveness and jealousy, freedom from all hatred, anger, rage, lust... in short, freedom from everything, so that you are just a pure consciousness, unbounded, unlimited. That is the greatest joy, and it is possible -- it is within everybody`s grasp. You just have to grope for it a

little. The groping will be in the dark, but it is not far away. If you try, if you make an effort, you are bound to find it. It is your birthright.

- Beware of dreams! And watch your dreams day in, day out, because they are continuously there. You can watch them, and by watching them you will become unidentified with them, you will become a mirror reflecting them. And this brings great freedom. Freedom from dreams is freedom from the world.
- Remember, until you become a buddha you have wasted your life. Buddhahood is your flowering, your fragrance. A tree is fulfilled when it blooms, and a man is fulfilled when he releases the fragrance of buddhahood, when he becomes luminous; then he comes to know who he is. In knowing that, all is known. In knowing that, God is known. In knowing that, truth is achieved -- you become the truth, and truth liberates. Truth is freedom.
- The man who is asleep reacts; he knows nothing of action. And reaction is a binding: it binds you into new prisons, new chains. Response is out of freedom, hence it brings more freedom. Reaction is out of the past; you act according to your memories, built-in by your experiences, conditionings. You react not to the present, not in the present. You don't reflect the real situation as it is; you go on interpreting it according to your past, your past experiences. The man who is awake is like a mirror: he reflects that which is the case. **HE IS AWAKE.**
- Hell means nothing but misery; it is a psychological state of misery, a state of negativity, a state of darkness, of utter loneliness. And heaven is joy, happiness, health, light. But there is a third word, moksha. Moksha means freedom, freedom from both heaven and hell, freedom from pain and pleasure -- because pain binds you as much as pleasure binds you. Pain may be an ugly chain and pleasure may be a beautiful chain, decorated, maybe made of gold, but it chains you. Hell may be a poor place and heaven may be a very rich place but poverty and riches are two aspects of the same coin. One has to be free of both.

Osho quotes on Frustration

- Expectation brings frustration. Private ambitions bring failures.
- All desiring is desiring for the futile. It leads only into frustration.
- Any object of desire is bound to bring frustration. Any expectation is bound to turn into frustration. Expectation is the beginning of frustration, the very seed. Beware of it!
- It is within your hands to be frustrated in life or not. Just your expectations should become smaller, smaller, smaller, and in the same proportion the frustration will become smaller. A day will come when there will be no expectation; then you will never come across any frustration.
- Mind can only desire, and each desire is going to be frustrated. Instead of bringing more meditation, it will bring you more frustration. Instead of bringing you more love, it will bring to you more anger. Instead of silence and peace, it will bring more traffic of thoughts.
- How does one earn innocence? -- by learning from frustration, by going deep into frustrations and realizing the fact that each frustration is an outcome of a certain dream. If you don't want frustrations, drop dreaming. Life is not frustrating, dreaming is frustrating.
- There is no failure in life. It all depends how you take things. If you are desiring too much -- you want to reach too high, and you cannot -- then there is frustration and failure. But if you are not desiring anything and you are perfectly happy wherever you are, life is moment-to-moment victory.
- Spiritual seeking means knowing this negative part: that desiring is the root cause of frustration. To desire is to create, of one's own accord, a shell. Desiring is the world. To be worldly is to desire and to go on desiring, never becoming aware that each desire comes to nothing but frustration. Once you become aware of this, then you do not desire, or your only desire is to know what is.
- When there is no expectation there is no possibility of frustration. Expectation is the mother of all frustrations; expectation gone, frustration disappears. And when there is no frustration in your life, life really becomes a bed of roses. Then God is a constant blessing; he goes on raining his grace, his beauty on you.
- The mind lives through more, and the more cannot be fulfilled; that is impossible. **IT ENDS IN TEARS.** Every desire ends in frustration, because every expectation is the beginning of frustration. Why does every desire end in frustration? There are only two alternatives: either you achieve your object of desire or you don't achieve it, but in both cases it will end in tears. If you achieve it you will see the utter futility of it all.

- Desire means you are dragged out of the moment; that creates a tension, that creates anxiety, that creates hope. And then finally hope turns sour, becomes frustration. Each hope leads you into anguish. Buddha calls it the only impurity. Cut the roots of desire, live in the moment so totally, pull yourself out of the past and don't project yourself into the future. Let this moment be all and all. And your life will have such a purity, such a crystal-clear consciousness that right now you cannot imagine.
- This ego has all the desires, ambitions, wants to be always on the top of everything. You are exploited by this ego. And this never allows you even a glimpse of your real authentic self, and your life is there, in your authenticity. Hence, this ego only produces misery, suffering, fighting, frustration, madness, suicide, murder -- all kinds of crime.
- If you expect anything out of love, or meditation, you will get only frustration, and negative emptiness will happen. If you love for the sheer joy of it, if you meditate for the sheer delight of it and you don't have any result in mind -- you are not goal-oriented -- then there comes an emptiness which is positive. You start feeling full. You start feeling, for the first time, that you ARE. Being is felt, and that being is tremendously beautiful, blissful. It is SATCHITANANDA: it is existence, it is consciousness, it is bliss.
- Life is a flux, nothing abides. Still we are such fools, we go on clinging. If change is the nature of life, then clinging is stupidity, because your clinging is not going to change the law of life. Your clinging is only going to make you miserable. Things are bound to change; whether you cling or not does not matter. If you cling you become miserable: you cling and they change, you feel frustrated. If you don't cling they still change, but then there is no frustration because you were perfectly aware that they are bound to change. This is how things are, this is the suchness of life.
- LIFE CAN BE LIVED IN TWO WAYS. One is that of the soldier, and the other, that of the sannyasin. Either you can fight with life or you can relax with life. Either you can try to conquer life or you can live in a deep let-go. The path of the soldier is the wrong path, because it is impossible to conquer life -- the part cannot conquer the whole. Frustration and failure is absolutely certain. You can play around the idea, but it is not going to succeed; it is doomed to failure. The soldier tries to conquer the life, and in the end finds he has been crushed by life, defeated by life, destroyed by life.
- When you expect ten lakh rupees and you get five lakhs you feel frustrated. If you are not expecting and you get five lakh rupees you are full of joy, thankfulness, gratitude. Don't expect, and you see your whole life becomes a joy. Expect, and your whole life becomes a hell. Expectation is the cause. If you want to change, never start by the effect, start by the cause. Frustration is the effect. You can go on fighting with frustration -- nothing will happen, you will become more and more frustrated. Start by the cause, always look for the cause. Whenever you are feeling miserable, go into it and find out where the cause is. and then it is up to you. If you want to drop the effect then avoid the cause; then become aware, more and more aware.

Osho quotes on God

- If you are a man of prayer, existence appears as God, as personal. If you are a man of meditation, existence is impersonal, just a wholeness, a divineness. For the man of prayer there is God; for the man of awareness there is godliness but no God.
- Begin with dhyana, with meditation, and end in samadhi, in ecstasy, and you will know what God is. It is not a hypothesis, it is an experience. You have to LIVE it -- that is the only way to know it.
- God is the ultimate experience of silence, of beauty, of bliss, a state of inner celebration.
- There is no God, but there is certainly a quality I call godliness. It comprises compassion, love, friendship, joy, creativity. It brings you new songs, it brings you new dances. It brings you the truth, and the immersion of you into the truth.
- Look deep into your throbbing life and you will find the quality of the divine. You will not find a God but you will find a godliness, a truth, an awakening, a buddha.
- You cease totally and only then you arrive. You enter into the world of God, or godliness, only when you are no more.
- Godliness is the fragrance of the man who has attained enlightenment.
- What exists is a godly existence, a divine existence. God not as a person but as a presence certainly exists. But to understand that presence, you have to understand your own inner

presence first, because it is from there that you can take off, it is from there that you can have the first glimpse of what godliness is. If you have not known yourself you will never know God.

- Jesus says God is love. I would like to change it. I would like to say love is God. When you say God is love, love is only one of the qualities of God; he may have other qualities: wisdom, justice, etcetera. To me, love is God; godliness is only one of the qualities of love. There is no other God than the fragrance of love. But the fragrance can arise only in deep meditation.
- God is not a person at all. You cannot worship God. You can live in a godly way but you cannot worship God -- there is nobody to worship. All your worship is sheer stupidity, all your images of God are your own creation. There is no God as such, but there is godliness, certainly -- in the flowers, in the birds, in the stars, in the eyes of the people, when a song arises in the heart and poetry surrounds you... all this is God. Let us say `godliness` rather than using the word `God` -- that word gives you the idea of a person, and God is not a person but a presence.
- God is a quality, not an object. God is not God but godliness -- and godliness has to be found first within yourself. Unless you have a taste of it in your own being you will not be able to see it anywhere else. Once you have tasted it, once you have become drunk on the divine, then you will see it in the trees -- in the green of the trees, in the red of the trees, in the gold of the trees. You will see it in the sun, in the moon, in the stars. You will be able to see it in the animals, birds, people, rivers, mountains. The whole existence will reflect your understanding, will become a mirror to you. You will be able to see your own face everywhere. We can see only that which we are, we cannot see that which we are not.
- By `God` I mean godliness; the whole existence is full of godliness. And when you will come to know, you will not see a god standing before you, you will see the trees as divine, the rocks as divine, the people as divine, the animals as divine. God is spread all over the place, from the pebble to the star, from the blade of grass to the sun -- it is all divine.
- God cannot be found outside you, because there is no God who can ever be outside you. God is the ultimate fragrance of your consciousness. When your consciousness opens like a lotus, the fragrance that is released is God -- better to call it godliness.
- You can call it godliness -- it IS godliness. It is the highest, the greatest flowering of being. But it is not a God somewhere outside you. You cannot pray to it. You can be it, but you cannot pray to it, because it is not separate.
- According to Buddha the only burden is the self, the ego. Put the burden aside and you are absolutely free. He does not talk about God; he only talks about the burden, the ego. Put it aside and you will know what God is. There is no need to talk about God; talking about God is utterly futile. He emphatically avoids talking about God; it is useless. He gives you the right way to experience godliness. You are gods. Just the seed has to die, the self has to die, and you will start growing. That growth is divine. Religion is the process of inner growth, the process of actualizing the potential, the process of being reborn. Unless you are born again you cannot enter into the kingdom of God.
- Whatever you are doing, if there is contentment and a feeling that this whole existence is nothing but the manifestation of godliness, that we are traveling on holy earth, that whomever you are meeting, you are meeting God -- there is no other way; only faces are different, but the inner reality is the same -- all your tensions will disappear. And the energy that is involved in tensions will start becoming your grace, your beauty.
- There is no need for God! If you want to meditate you can meditate without God. Buddha meditated without God; he had no belief in God. Mahavira meditated and became enlightened without any idea of God. God is not a necessity, God can be disposed of! But when Buddha attained to meditation he became a god. Mahavira became a god himself. That's how it happens: you meditate and YOU will become a god, you will discover godliness in your own being. And that is the beginning of discovery. Then you start discovering it in others. Then slowly slowly, the whole existence is full of God, overflowed with God.

Osho quotes on Guilt

- I am here to help you unburden all your guilt feelings. I am here to help you to start trusting yourself again. Once you start trusting your own being, no politician, no priest can exploit you. Man is always exploited through fear.

- I am utterly against any kind of guilt. Remember it always: if you start feeling guilty about something around me, then you are doing it on your own, then you are still carrying the voices of your parents, the priests within you; you have not yet heard me, you have not yet listened to me. I want you to be totally free of all guilt.
- Parents create guilt. That is the greatest sin against humanity. To create guilt in a child is criminal because once the guilt is created, the child will never be free of it. Unless he is very intelligent it will be impossible for him to get rid of it; something of it will remain around him like a hangover.
- Your politicians, priests, parents, they all are guilt-creators, because that is the only way that you can be controlled and manipulated. A very simple, but very cunning trick to manipulate you. They have condemned you, because if you are accepted, not condemned -- loved, appreciated, and if it is relayed to you from everywhere that you are okay -- then it will be difficult to control you. How to control a person who is absolutely okay? The very problem doesn't arise.
- Guilt simply says that you are a sinner. And the feeling of shame simply shows you that you need not be a sinner, that you are meant to be a saint. If you are a sinner it is only because of your unconsciousness; you are not a sinner because the society follows a certain morality and you are not following it.
- This has to be your first lesson in sannyas: accept yourself, love yourself, drop all guilt, don't divide yourself. There is nothing higher, nothing lower; all of you is divine. The lowest is as divine as the highest.
- Guilt is imposed by others on you. It is a strategy of the priests to exploit. It is a conspiracy between the priest and the politician to keep humanity in deep slavery forever. They create guilt in you, they create great fear of sin. They condemn you, they make you afraid, they poison your very roots with the idea of guilt. They destroy all possibilities of laughter, joy, celebration. Their condemnation is such that to laugh seems to be a sin, to be joyous means you are worldly.
- Sin is a technique of the pseudo-religions. A true religion has no need of the concept at all. The pseudo-religion cannot live without the concept of sin, because sin is the technique of creating guilt in people.
- To create guilt, all that you need is a very simple thing: start calling mistakes, errors -- sins. They are simply mistakes, human. Now, if somebody commits a mistake in mathematics -- two plus two, and he concludes it makes five -- you don't say he has committed a sin. He is unalert, he is not paying attention to what he is doing. He is unprepared, he has not done his homework. He is certainly committing a mistake, but a mistake is not a sin. It can be corrected. A mistake does not make him feel guilty. At the most it makes him feel foolish.
- Encounter every situation with your total consciousness, without any guilt. Enjoy music, enjoy food, enjoy love -- enjoy everything that is natural.
- Blessed are those who have known meditation. Only those few people are the blessed people; others are simply groping in darkness. Meditation gives you an inner light, and then wherever you are there is light and whatsoever you do, you do in full light and clarity. Hence there is never any guilt, no repentance, no looking back. Whatsoever one does, one feels that's the only thing that can be done. It is always right.
- If you really want to drop the guilt you will have to drop your parental voices within, the priestly voices within. You will have to get rid of your parents and your conditioning. Life has been in such a trap up to now that even a small child starts feeling guilty. We have not yet been able to develop an education which can help people to grow without feeling guilty. And unless that education happens man will remain ill, ill at ease.
- Charity is to unburden you from your guilt, so you say, `I am doing something: I going to open a hospital, going to open a college. I give money to this charity fund, to that trust....` You feel a little happier. The world has lived in poverty, the world has lived in scarcity, ninety-nine percent of people have lived a poor life, almost starving and dying, and only one percent of people have lived with richness, with money -- they have always felt guilty. To help them, the religions developed the idea of charity. It is to rid them of their guilt.
- One wants to be admired because one has no respect for oneself. We are brought up with guilt feelings deeply rooted in us. From the very beginning we are condemned by the parents, by the teachers, by the priests, by the politicians, by the whole establishment. A single note is continuously repeated to every child: that `Whatsoever you are doing is not right. You are

doing what should not be done and you are not doing what should be done. Every child is given directly and indirectly the impression that he is not really wanted, that his parents are tired, that he is being somehow tolerated, that he is a nuisance.

- Just enjoy life with no barrier, with no guilt, with no inhibition. If you can enjoy life with no guilt and no inhibition, a great compassion for your parents will arise in you. Now you will not be able to see how this can function.... No child is ever able to forgive his parents unless he becomes guiltless, because parents mean guilt. They have created the guilt, the basic guilt: do this, don't do that; be like this and don't be like that. They were the first creative elements, but they were also destructive. They helped the child to grow, they loved the child, but they had their own minds and conditionings and they tried to impose those conditionings on the child. So every child hates the parents.

Osho quotes on Heaven and Hell

- Heaven and hell are not geographical. If you go in search of them you will never find them anywhere. They are within you, they are psychological. The mind is heaven, the mind is hell, and the mind has the capacity to become either. But people go on thinking everything is somewhere outside. We always go on looking for everything outside because to be inwards is very difficult. We are outgoing. If somebody says there is a god, we look at the sky. Somewhere, sitting there, will be the divine person.
- In reality, everything is within; the outer is just a projection. Fear is within you; it is projected as a hell. Hell is just a projected image on the screen -- of the fear that is within you, of the anger, of the jealousy, of all that is poisonous in you, of all that is evil in you. Heaven is, again, a projected image on the screen -- of all that is good and beautiful, of all that is blissful within you.
- Hell and heaven are within you, both gates are within you. When you are behaving unconsciously there is the gate of hell; when you become alert and conscious, there is the gate of heaven.
- Heaven and hell are not geographical; they are not something outside you, they are something that belongs to your interiority. If you are awake, then you are in a totally different universe; it is as if in your awakening the whole existence becomes awakened. It takes a new color, a new flavor, a new fragrance. When you are asleep, the whole existence sleeps with you. It all depends on you.
- The people who stop desiring worldly things start desiring heaven and heavenly pleasures. But what are they? -- magnified forms of the same old desires, in fact more dangerous than the worldly desires, because with the worldly desires one thing is absolutely certain: you are bound to get frustrated sooner or later. You will get out of them; you cannot remain in them forever. The very nature of them is such that they promise you, but they never fulfill their promises -- the goods are never delivered. How long can you remain deceived by them? Even the most stupid person has glimpses, once in a while, that he is chasing illusions which cannot be fulfilled by the very nature of existence. The intelligent one comes to the realization sooner.
- Heaven and hell are not geographical, they are psychological, they are your psychology.
- Heaven and hell are not very distant, they are neighbors; only a small fence divides them. You can jump that fence, even without a gate. You go on jumping from this to that. In the morning you may be in heaven; by evening you are in hell. This moment heaven, that moment hell. It is just an attitude, just a state of your mind, just how you are feeling. Many times, in a single life, you may visit hell, and many times you may visit heaven. In a single day also...
- There is no greater enjoyment than that of sharing something. Have you given something to somebody? That's why people enjoy giving gifts so much. It is a sheer delight. When you give something to somebody -- maybe valueless, may not be of much value -- but just the way, just the gesture that you give, satisfies tremendously. Just think of a person whose whole life is a gift! whose every moment is a sharing -- he lives in heaven. There is no other heaven than that.
- Hell and heaven are within you. The doors are very close: with the right hand you can open one, with the left hand you can open another. With just a change of your mind, your being is transformed -- from heaven to hell and from hell to heaven. This goes on continuously. What is the secret? The secret is whenever you are unconscious, whenever you act unconsciously, without awareness, you are in hell; whenever you are conscious, whenever you act with full awareness, you are in heaven. If this awareness becomes so integrated, so consolidated, that

you never lose it, there is no hell for you; if unconsciousness becomes so consolidated, so integrated, that you never lose it, there is no heaven. Fortunately unconsciousness can never become so consolidated; a part always remains conscious.

- Ordinarily, even when people become religious, they go on thinking in terms of having -- possessing heaven or possessing the pleasures of heaven -- but still they go on thinking in terms of having. Their heaven is nothing but their projected desire of having everything. All that they have missed here they would like to have in the after-life. But it is the same desire.

Osho quotes on Imitation

- Don't imitate: imitation creates falsity, pseudo-ness, inauthenticity. Just feel your own way and don't bother about what others say. It is nobody else's business. Don't bother about what churches say, organizations say -- listen to your own heart.
- Imitation has to be avoided. Understanding should be the only law, never imitation.
- The real religion is not imitation of anybody else, it is a search to find out your own authentic self, who you are.
- Don't imitate. If you want to know who you are, please avoid imitation, that's a way of avoiding knowing yourself.
- Imitation is very easy, and the whole culture and society depends on imitation. Everybody is telling you how to behave, and whatsoever they are teaching you is nothing but imitation. Religious people -- the so-called religious people, the priests, the theologians -- they are also teaching you, 'Be like Jesus, be like Buddha, be like Krishna.' Nobody ever tells you, 'Just be yourself' -- nobody. Everybody is against you, it seems. Nobody allows you to be yourself, nobody gives you any freedom. You can be in this world, but you must imitate somebody.
- Never imitate. The mind is an imitator, because imitation is very easy. To be someone is very difficult. To become someone is very easy -- all that you need is to be a hypocrite, which is not much of a problem. Deep down you remain the same, but on the surface you go on painting yourself according to some image.
- You have to be just yourself and nobody else. And in fact that's what buddhahood means: to be yourself. That is what christ-consciousness means: just to be yourself. Buddha was not an imitation of somebody else. Don't you think there were many many great men who had preceded him? He must have been told, 'Be a Krishna! Be a Parshvanath! Be an Adinatha!' He must have heard beautiful stories, mythologies. He must have read the PURANAS, ancient stories about the great men, Rama, Krishna, Parasuram. He must have heard all that, he must have received the heritage. But he never tried to be somebody. He wanted to be himself, he wanted to know who he is. He never became an imitator; that's why one day he became awakened.
- If you try to become a buddha, one thing is certain -- you will not be able to become yourself. One thing only is certain -- that you will not be yourself. And then follows the next thing: you can never be a buddha, because you are you and a buddha is buddha. If you try to become a buddha, you cannot be a buddha; at the most you can be an imitation -- a plastic flower, not a real rose.
- People are imitative and imitation is bound to be unintelligent. They want to do exactly the things which others are doing. That destroys their freshness. Do things in your own style; live your life according to your own light. And even if the same situation arises, be alert to find a new response. It is only a question of a little alertness, and once you have started enjoying... and it is really a great joy to respond to old situations always in a new way, because that newness keeps you young, keeps you conscious, keeps you non-mechanical, keeps you alive.
- Don't be imitators. The mind is an imitator, because it is easier to play the game of imitation than to become authentically true. Many ideas have been given to you: become like a Buddha, become like Jesus. become like Krishna -- as if you have to become everybody else EXCEPT yourself. As if God is only against you. He's for Krishna, for Christ, for Mahavir, for Buddha -- only against you. Then why does He create you? Then He seems simply foolish. Why does He go on creating you? If He's interested in Buddha, He can create Buddhas. Why you?
- Imitation is a substitute for understanding, and a very poor substitute. If understanding is there, there is no question of imitating or of following: you will follow understanding. Keep this very clear: if you follow your understanding, you will be following me. By and by you will see that your path and my path are running parallel. By and by you will see that you are following me if

you follow your understanding. If you follow me and forget your understanding sooner or later you will see that I am gone and you are left in darkness. The real way to follow me is not to follow me but to follow your understanding -- then even when I am gone you will be following me. It looks paradoxical but Zen is paradoxical.

- The characteristic of the first sort of religion is imitation. It insists on imitation: imitate Buddha, imitate Christ, imitate Mahavir, but imitate. Imitate somebody. Don't be yourself, be somebody else. And if you are very stubborn you can force yourself to be somebody else. You will never be somebody else. Deep down you cannot be. You will remain yourself, but you can force so much that you almost start looking like somebody else.
- If you live with alertness, you live rightly.
If you live in imitation, you live wrongly.
To me there is only one sin:
And that is not to be yourself.
And to me there is only one virtue:
And that is to know yourself.
- Each individual's way is going to be different. Never follow anybody. That is the greatest calamity that can happen to a man. Once you start following somebody else, you become a carbon copy. You become an imitation.
- Each man is born with a unique individuality, and each man has a destiny of his own. Imitation is crime, it is criminal. If you try to become a Buddha, you may become an imitation Buddha. You may look like Buddha, you may walk like Buddha, you may talk like Buddha, but you will miss. You will miss all that life was ready to deliver to you. Because Buddha happens only once. It is not in the nature of things to repeat. God is so creative that He never repeats anything. You cannot find another human being in the present, in the past, or in the future, who is going to resemble you exactly. It has never happened. Man is not a mechanism. He is not like Ford cars on an assembly line; you can produce millions alike, exactly alike. Man is a soul, is individual. Imitation is poisonous. Never imitate anybody, otherwise you will be a victim of the first sort of religion, which is not religion at all.
- People are continuously living their lives of imitation, competition, jealousy... Who is bothered about his original face -- and what is one going to do with the original face? But the only people who have known anything worthwhile, who have lived in the authentic sense of living, are the people who have searched for their original face. Certainly you have to get out of this rut of jealousy, competition, imitation, otherwise they won't leave you any time. Somebody is doing something, somebody else is doing something else, and your whole business is to imitate everybody -- they have better clothes, somebody has a better house, somebody has a better garden. People say the grass is always greener on the other side of the fence, and it is true; it looks greener.

Osho quotes on Individuality

- The greatest adventure that can happen to a human being is the movement from mind to no-mind, the movement from personality to individuality. The no-mind has an individuality: the mind is social.
- All your personalities are absolute cover-ups, hiding your individuality.
- I am here to destroy your personality, to give birth to your individuality.
- Coming to the master is coming in search of your innocence, in search of your lost childhood, in search of your originality... in search of your individuality, in search of freedom.
- Remember: no attachment should grow, no clinging should grow. They are all against your independence, your freedom, your individuality.
- Respect man, love man. Respect his individuality, respect his differences. And that is possible only if you respect your individuality. That is possible only if you are grounded in your own being and you are unafraid.
- Love with eyes knows when to say no, when to say yes. Love neither interferes in anybody's life nor allows anybody else to interfere into one's own life. Love gives individuality to others, but does not lose its own individuality.
- Try to find your individuality, your integrity, and make the effort of not compromising. Because the more you compromise, the less you are an individual. You are only a cog in the wheel, just a part in the vast mechanism, just a small part of the mob -- not an individual in

your own beauty, in your own right. I am absolutely against compromise. Death is far more beautiful than a life of compromise.

- One thing is certain: you can never become anything other than yourself, and unless you become yourself you cannot be happy. Happiness happens only when a rosebush grows roseflowers; when it flowers, when it has its own individuality. You may be a rosebush and trying to flower as lotus flower -- that is creating insanity. Erase the mind. And the way to erase it is not by fight: the way to erase it is just to become aware.
- The disappearance of your person is not your disappearance, remember; on the contrary, it is your appearance. As your person disappears, your personality falls away; your individuality, your individual arises. To have a personality is hypocrisy. To be an individual is your birthright.
- Each man is born with a unique individuality, and each man has a destiny of his own. Imitation is crime, it is criminal. If you try to become a Buddha, you may become an imitation Buddha. You may look like Buddha, you may walk like Buddha, you may talk like Buddha, but you will miss. You will miss all that life was ready to deliver to you. Because Buddha happens only once. It is not in the nature of things to repeat. God is so creative that He never repeats anything. You cannot find another human being in the present, in the past, or in the future, who is going to resemble you exactly. It has never happened. Man is not a mechanism. He is not like Ford cars on an assembly line; you can produce millions alike, exactly alike. Man is a soul, is individual. Imitation is poisonous. Never imitate anybody
- To be an individual is the hardest thing in the world, because nobody likes you to be an individual. Everybody wants to kill your individuality and to make a sheep out of you. Nobody wants you to be on your own.
- Each individual is unique in ordinary life. The uniqueness becomes even more sharp and clear, crystal clear, when the person becomes enlightened -- because only then his pure genius, his pure individuality, uncontaminated, unpolluted, is revealed.
- The first step is: accept yourself as you are; drop all shoulds. Don't carry any ought on your heart! You are not to be somebody else; you are not expected to do something which doesn't belong to you -- you are just to be yourself. Relax! and just be yourself. Be respectful to your individuality. and have the courage to sign your own signature. Don't go on copying others signatures.
- Don't bother whether you become a world-famous artist or not; that is not the significant thing. But create something -- a beautiful song, a little music, a dance, a painting, a garden. And when the roses blossom... you cannot say that life is a drag with so many roses blossoming. A beautiful painting... you cannot say life is a drag, because this painting has been created for the first time in the world and for the last time. Nobody has done it before, and nobody will do it again; only you were capable of doing it. Express your uniqueness in whatsoever you do. Express your individuality.
Let existence be proud of you. Life will not be felt like a drag; it will become a fragrance.
- Unless a person decides that `Whatever the cost, I want just to be myself. Condemned, unaccepted, losing respectability -- everything is okay but I cannot pretend anymore to be somebody else`... This decision and this declaration -- this declaration of freedom, freedom from the weight of the crowd -- gives birth to your natural being, to your individuality. Then you don't need any mask. Then you can be simply yourself, just as you are. And the moment you can be just as you are, there is tremendous peace that passeth understanding.
- The ordinary, unconscious human being has no individuality; he has only a personality. Personality is that which is given by others to you -- by the parents, by the teachers, by the priest, by the society -- whatever they have said about you. And you have been desiring to be respectable, to be respected, so you have been doing things which are appreciated, and the society goes on rewarding you, respecting you more and more. This is their method of creating a personality. But personality is very thin, skin-deep. It is not your nature. The child is born without a personality, but he is born with a potential individuality. The potential individuality simply means his uniqueness from anybody else -- he is different.
- People are very much confused about personality and individuality. They think personality is individuality. It is not -- in fact it is the barrier. You will never attain to individuality if you are not ready to drop your personality. Here the group therapies, meditations, work, this communion...all is devised in such a way that it destroys your personality, the plastic self, and throws you back to your real individuality. Individuality is born with you, it is your being.

Personality is a social phenomenon, it is given to you. When you are sitting in a cave in the Himalayas you don't have any personality, but you have individuality. Personality can exist only in reference to others. The more people know you, the more personality you have -- hence the desire to have name and fame. The more people respect you, the more you enjoy the personality; it becomes strengthened.

Osho quotes on Intelligence

- First, Know well that Intellectuality is not intelligence. To be intellectual is to be phony; it is a pretending intelligence. It is not real because it is not yours; it is borrowed. Intelligence is the growth of inner consciousness. It has nothing to do with knowledge, it has something to do with meditateness. An intelligent person does not function out of his past experience; he functions in the present. He does not react, he responds. Hence he is always unpredictable; one can never be certain what he is going to do.
- Remember, meditation will bring you more and more intelligence, infinite intelligence, a radiant intelligence. Meditation will make you more alive and sensitive; your life will become richer
- The mind is a mechanism. It has no intelligence. The mind is a bio-computer. How can it have any intelligence? It has skill, but it has no intelligence; it has a functional utility, but it has no awareness. It is a robot; it works well but don't listen to it too much because then you will lose your inner intelligence. Then it is as if you are asking a machine to guide you, lead you. You are asking a machine which has nothing original in it.
- What is understanding? -- understanding is pure intelligence. That pure intelligence is originally yours; you are born with it. Nobody can give you intelligence. Knowledge can be given to you, not intelligence. Intelligence is your own sharpened being. Through deep meditation one sharpens one's being; through meditation one drops borrowed thoughts, reclaims one's own being, reclaims one's originality, redaims one's childhood, innocence, freshness. Out of that freshness, when you act, you act out of understanding. And then the response is total, here-now; and the response is because of the challenge, not because of the past.
- You have to be reminded of a basic fact: intelligence belongs to the watching consciousness; memory belongs to the mind. Memory is one thing -- memory is not intelligence. But the whole of humanity has been deceived for centuries and told indirectly that the memory is intelligence. Your schools, your colleges, your universities are not trying to find your intelligence; they are trying to find out who is capable of memorizing more. And now we know perfectly well that memory is a mechanical thing. A computer can have memory, but a computer cannot have intelligence.
- If you are a meditator, as your meditation goes on becoming more and more luminous, your intelligence will be growing to the last breath of your life. Not only that, even after the last breath your intelligence will continue to grow -- because you are not going to die, only your body will be dying. And the body has nothing to do with intelligence, mind has nothing to do with intelligence. Intelligence is the quality of your awareness -- more aware, more intelligent. And if you are totally aware, you are as intelligent as this whole existence is.
- The mind always functions in an eccentric way, the mind is always an idiot. The really intelligent person has no mind. Intelligence arises out of no-mind, idiocy out of the mind. Mind is idiotic, no-mind is wise. No-mind is wisdom, intelligence. Mind depends on knowledge, on methods, on money, on experience, on this and that. Mind always needs props, it needs supports, it cannot exist on its own. On its own, it flops.
- Mind is just in the middle. You are nothing but a mess. If you can go beyond it, intelligence grows in you; if you go below it, any intelligence that you had disappears.
- Idiots are very very clear -- clear in the sense that they do not have the intelligence to feel confusion. To feel confusion needs great intelligence. Only the intelligent ones feel confusion; otherwise the mediocres go on moving in life, smiling, laughing, accumulating money, struggling for more power and fame. If you see them you will feel a little jealous; they look so confident, they even look happy.
- The real man of intelligence will not cling to any ideology -- for what? He will not carry a load of readymade answers. He knows that he has enough intelligence so that whatever situation

arises, he will be able to respond to it. Why carry an unnecessary load from the past? What is the point of carrying it?

- What is intelligence? Intelligence means the insight that no object can fulfill your desire. No object, I say, and I say it categorically, no object can ever fulfill your desire. Your desire is divine. Your desire is as big as the sky -- even the sky is not a limit to it. No object can fill it. Then what is to be done? The intelligent person stops desiring objects. He makes his desire pure of all objects -- worldly, otherworldly. He starts living his desire in its purity, moment to moment. He is full of desire, full of overflowing energy. His ordinary life becomes so intense, so passionate, that whatsoever he touches will be transformed. The baser metal will become gold, and the dead tree will come to bloom again.

Osho quotes on Jesus Christ

- A Jesus had to be crucified because he was an alive man. He must have called in his childhood, "Jesus, don't be befooled by others." And he was not befooled, so others had to crucify him, because he was not part of the game. Socrates had to be poisoned and killed, Mansoor had to be murdered. These are people who have escaped from the prison, and whatsoever you say you cannot persuade them to come back. They will not come into the prison. They have known the freedom of the open sky.
- The people who crucified Jesus were not able to see his godliness at all; they could only see the mischief in him.
- Jesus was not famous in his day. If there were no Bible, there would have been no record of him. The record belongs to his four disciples; nobody else has ever mentioned him, whether he existed or not. He was not famous. He was not successful. Can you think of a greater failure than Jesus? But, by and by, he became more and more significant; by and by, people recognized him. It takes time.
- The rabbis, the Jewish religious people, the priests of the temple of Jerusalem, they were learned fools. They could not tolerate Jesus. The learned fools are always disturbed by the blessed fools. They had to murder him because his very presence was uncomfortable; his very presence was such a pinnacle of peace, love, compassion and light, that all the learned fools became aware that their whole being was at stake. If this man lived then they were fools, and the only way to get rid of this man was to destroy him so they could, again become the learned people of the race.
- All Jesus' pictures are falsifications; they cannot be about the real Jesus. This real man must have been totally different, because we know he enjoyed drinking -- it is impossible to think of a person who enjoys drinking and not laughing. He enjoyed women -- it is difficult to think of a man who enjoys women and not laughing. He was friendly, almost in love, with a prostitute, Mary Magdalene. It is difficult to move with a prostitute -- he was not moving with a Catholic monk, not with a priest, not with the Pope... with a prostitute! These were the condemnations against him.
- Without Jesus they were the great priests of the temple; with Jesus suddenly they were nobodies. In the presence of Jesus there was God himself and all the priests felt their glory had been taken away.
- Jesus was a lover of life, a very affirmative person, but Christianity is life-negative.
- But Jesus has been depicted as a serious man. And Christians say he never laughed. Then what is the function of an Enlightened man? If Jesus cannot laugh, then who is going to laugh in this world?
- Jesus moved in a very poor world. People were seeking their own solutions. Many were helped -- not that Jesus was helping -- they were helped. And Jesus says again and again: "It is your faith that has healed you." When you have faith, compassion can pour into you. When you have faith, you are open to compassion.
- Jesus must have been a really great artist in creating enemies because he was only thirty-three when he was crucified, and there were only three years of work because he appeared at the age of thirty. Up to that time he was with the mystery schools, going around the world to Egypt, to India, and the possibility is even to Tibet and to Japan.
- Hence the Bible has no record of his years of preparation; the record is very abrupt. Something about his childhood is said, very fragmentary. And only once is he mentioned: when he was

twelve years of age and he started arguing with the priests in the temple -- that's all. Then there is a gap of eighteen years... nothing is mentioned.

- Now a man like Jesus cannot just live an ordinary life for eighteen years and then suddenly explode into Christhood; that is not possible. These eighteen years he was moving with different Masters, with different systems, getting initiated into different mystery schools, learning whatsoever was available, getting in tune with as many Masters as possible. He appears at the age of thirty and by the age of thirty-three he is crucified. In three years he really did a good job! He was quick! You cannot think that he was diplomatic; he was the most undiplomatic man ever. In fact, that's the way the awakened people behave.

Osho quotes on Laughter

- Laughter is spiritual health. And laughter is very unburdening. While you laugh, you can put your mind aside very easily. For a man who cannot laugh the doors of the buddha are closed. To me, laughter is one of the greatest values. No religion has ever thought about it. They have always been insisting on seriousness, and because of their insistence the whole world is psychologically sick.
- Everybody knows from his own experience that after laughter, good laughter, a belly laugh, you almost feel that you have taken an ice-cold shower; a peace, a silence, a freshness... The same is true about crying, but very few people know the secret of crying because it is more repressed than laughter.
- Laughter is such a healthy exercise. Somebody is laughing -- that's perfectly good exercise, join him. Somebody is being playful -- if you have time, join him.
- Millions of people have tried meditation and dropped out of it because they took it very seriously. Religion has been thought to be a very serious affair -- it is not. One has to understand -- at least those who are with me -- that religion is a playfulness, a laughter. Take it easy; then things blossom without any tension. You are not taking it easy, you are making it difficult.
- Existence loves laughter. You may have observed, or not, that man is the only animal in the whole of existence who is capable of laughing. Laughter is the only distinguishing mark that you are not a buffalo, you are not a donkey; you are a human being. Laughter defines your humanity and your evolution. And the greatest laugh is at your own ridiculous things.
- I would like you to accept only one prayer, and that is laughter, because when you are totally laughing you are in the present. You cannot laugh in the future and you cannot laugh in the past. All those people who have created this retarded humanity have taken away all juice, all laughter, all smiles, and dragged everybody into being inauthentic. And if you are inauthentic, insincere, you can never grow the seed that has been given to you by this great compassionate universe.
- I want my people to understand that because only man is capable to laugh, that means laughter is the highest point of consciousness, the highest point of understanding, the highest point of evolution. That's why I have started calling laughter "the prayer time."
- I want my people to laugh like a lion's roar. Then even laughter becomes a tremendous experience, because it is intelligence at its peak.
- I want to be taken playfully, not seriously -- not with a long British face, but with beautiful laughter. Your laughter, your playfulness is the recognition that you have understood me. Your seriousness shows that you have misunderstood me, you have missed it -- because seriousness is nothing but sickness. It is another name of sadness; it is a shadow of death. And I am all for life. If it is needed for your laughter, your dance, even to reject me, then reject me -- but don't reject the dance and the song and the life, because that is my teaching.
- But laughter is in some way unique; when you laugh, you are also total in it. A laughter which is not total will be phony, a pretension, just a performance. So when you laugh, you also laugh totally. That is the only act you do totally -- so you know that laughter is total. If you see me laughing, it is a natural conclusion that it is a total act, because it corresponds with your experience. You cannot laugh partially. Try, and you will fail. You can laugh only totally. That is a unique quality about laughter. That's why I had made a meditation of it -- because of its unique quality: in laughter you are total without anyone saying to you, "Be total."
- Laughter certainly is very special. Your whole body laughs. Each atom, each cell of your body laughs, participates in it. I have always been against seriousness. I have never compared them,

but you can see why I am against seriousness. Seriousness can never be total. It is always partial, the very other extreme of laughter. It goes on becoming narrower and narrower and narrower. The more serious you are, the more narrow you become. The more you go towards laughter, the more wide and the more open, the more vulnerable, the more total, you become. Laughter has something religious. Seriousness is sick and irreligious.

Osho quotes on Let Go

- Let go, and move closer to existence in silence and peace, in meditation.
- Relax, let go. But remember only one thing: You are a witness.
- Just two small things: meditation and let-go. Remember these two key words: meditation and surrender. Meditation will take you in, and surrender will take you into the whole. And this is the whole of religion. Within these two words Buddha has condensed the whole essence of religion.
- There is no separate art of life. If you know how to allow poetry, if you know how to allow dance, if you know how to allow love -- if you know how to ALLOW, then you know the art of life. In the allowing, in the let-go, in the surrender, is the art of life. How not to be and to let God be -- that is the only art of life.
- The Bauls say, "Don't try to force anything." Let life be a deep let-go. See God opening millions of flowers every day without forcing the buds, waiting, never in a hurry, giving their time to them. The Bauls say, "Everything happens at its right time, everything happens in its own season. Wait, don't be impatient, don't be in a hurry. All hurry is greed, and all hurry is a subtle fight." That which is going to happen will happen. Whenever it is going to happen it will happen; you need not fight existence. You can surrender, you can trust.
- Meditation or religion is a totally different world: it is relaxation, it is let-go -- it is not concentration at all. It is not one-pointedness, it is no-pointedness.
- Just do two things: meditate, watch your thought processes; become just a spectator of your mind. That is meditation, becoming a witness. And second: follow the law, follow the natural course. Don't be unnatural, don't try to fight with nature -- stop being a fighter. Learn how to relax with nature, learn to let go. Flow with nature, allow nature to possess you totally.
- All methods of meditation are nothing but methods to help you to remember the art of let-go. I say remember, because you knew it already. And you know it still, but that knowledge is being repressed by the society.
- The guru is just trying to help you, to bring you to a point where you can at least surrender the ego. Then a deep ecstasy will happen between you and your master. Wherever there is a 'let-go', ecstasy happens -- that is the law.
- Sannyas is the art of flying... the art that stops the process of gravitation and starts the process of grace. All that is needed is a state of let-go. All that is needed is a readiness to be possessed by the upward dimension, a readiness to open to the sky.
- Buddha says: Remember, you have to do much, but the ultimate always happens when you are not doing anything. It happens in a let-go. PRANIHAN IS the state of let-go. You do all that you can do; it will help, it will prepare the ground, but it cannot cause the truth to happen. When you have done everything that you can do, then relax, then nothing more is left to be done. In that relaxing, in that let-go, the truth happens. Truth is not something that we can bring. It comes, it descends, it happens; it is nothing of your doing.
- To live out of understanding is compassion. Never try to practice it, simply relax deep into meditation. Be in a state of let-go in meditation and suddenly you will be able to smell the fragrance that is coming from your own innermost depth. Then the flower blossoms and compassion spreads. Meditation is the flower and compassion is its fragrance.
- Learn the art of let-go. The light will come not according to your expectations or by any effort. Every effort will be a great hindrance and every expectation will create distance between you and the light. In fact forget all about light.... Just listen to the sound of rain, the sound of wind and enjoy it with such intensity that in every enjoyment you disappear. Slowly, slowly one day you will find you are not. That is the greatest moment in a man's life, because the moment you find you are not, light enters in you. It waits until you vacate your innermost being. You are too full of yourself; there is no space for the great light to descend in you.
- Sannyas means dropping the fight with the river, going with the river, allowing the river to take you, learning the art of let-go. Those two small, simple words 'let', 'go', define the very spirit of

sannyas. Then one can say 'Let thy kingdom come, thy will be done.' Then one withdraws one's will, and the moment you withdraw your will your life becomes immensely rich. Suddenly the whole is with you, and we can be victorious only when the whole is with us.

- The whole art of allowing the truth to take possession of you is of being vulnerable, of being open, of being in a let-go. Or in other words, the whole art consists of one word, "surrender". And that's what sannyas is, that's my definition of a sannyasin: a man who is surrendered to existence so totally that he never thinks in terms of achievement any more, because he is no more. Who is there to achieve? -- he has disappeared totally, he has not left even a trace behind. In that very moment, when you are just a pure nothingness, truth arrives. It is a gift of God.
- The real master is only a presence. He has no intentions of being a master. His presence is his teaching. His love is his message. Every gesture of his hand is pointing to the moon. And this whole thing is not being done, it is a happening. The master is not a doer. He has learned the greatest secret of life: let-go. The master has drowned his ego and the idea of separation from existence itself.
- The whole art of religion is nothing but this -- just be, allow, be in a let-go; sitting by the side of the tree, just sit -- nothing else is needed, just sitting. Buddha attained to truth just by sitting under the Bodhi Tree. Walking, just walk. Loving, just love. Being, just be. By and by you start feeling that within you the fragments are disappearing, and an integration is arising. By and by it happens; by and by you start feeling that something is penetrating you from the unknown, from the beyond. You feel happy. You feel like a pregnant woman: the unknown has entered you. You don't know who has come to your womb, you have not seen the face yet, but you can feel the weight, you can feel the unknown kicking in your womb. You know the unknown has penetrated you.
- Let-go is the way to know that you are not the body, but something eternal, immortal. There is no need of any other religion in the world. Just the simple art of let-go will turn every human being into a religious person. Religion is not believing in God, religion is not believing in the pope, religion is not believing in any ideological system. Religion is knowing that which is eternal within you: satyam shivam sundram -- that which is the truth of your existence, that which is your divinity, and that which is your beauty, your grace, your splendor. The art of let-go is synonymous with experiencing the immaterial, the immeasurable: your authentic being.

Osho quotes on Life

- In this life, your so-called ordinary life, you must be rooted; and in your inner space, in the spiritual life, you must be weightless and flying and flowing, floating.
- Life is possible only through challenges. Life is possible only when you have both good weather and bad weather, when you have both pleasure and pain, when you have both winter and summer, day and night. When you have both sadness and happiness, discomfort and comfort. Life moves between these two polarities. Moving between these two polarities you learn how to balance. Between these two wings you learn how to fly to the farthest star.
- Life is such a mystery, no one can understand it, and one who claims that he understands it is simply ignorant. He is not aware of what he is saying, of what nonsense he is talking. If you are wise, this will be the first realization: life cannot be understood. Understanding is impossible. Only this much can be understood -- that understanding is impossible.
- Life is not static. If life were static there would be no need for meditation. The mind would do. Then you could think, and whenever, after many lives, you knocked at the door, the girl would be waiting for you. But life is a flux, a movement. Every moment it is changing and becoming new. If you miss a moment, you have missed.
- Remember: life is a rhythm between day and night, summer and winter. It is a continuous rhythm. Never stop anywhere! Be moving! And the bigger the swing, the deeper your experience will be.
- Life is a mystery; that means it cannot be solved. And when all efforts to solve it prove futile, the mystery dawns upon you. Then the doors are open; then you are invited. As a knower, nobody enters the divine; as a child, ignorant, not knowing at all- the mystery embraces you. With a knowing mind you are clever, not innocent. Innocence is the door.
- Remember, life is always uncertain. Everything dead is certain, life is always uncertain. Everything dead is solid, fixed - its nature cannot be changed; everything alive is moving, changing - a flow, a liquid thing, flexible, able to move in any direction. The more you become

certain, the more you will miss life. And those who know, know life is God. If you miss life, you miss God.

- This is what I call understanding. If you understand, insecurity is an intrinsic part of life -- and good that it is so, because it makes life a freedom, it makes life a continuous surprise. One never knows what is going to happen. It keeps you continuously in wonder. Don't call it uncertainty -- call it wonder. Don't call it insecurity -- call it freedom.
- Nothing is secure. That is my message. Nothing can be secure, because a secure life will be worse than death. Nothing is certain. Life is full of uncertainties, full of surprises -- that is its beauty! You can never come to a moment when you can say, "Now I am certain." When you say you are certain, you simply declare your death, you have committed suicide.
- The whole of life has become an institution, a madhouse in which duties are to be fulfilled not love; in which you have to behave, not be spontaneous; in which a pattern has to be followed, not the overflow of life and energy. That's why the mind thinks and decides everything, because there is danger.
- Our whole life is a fooling around. You can do it because you are not aware of how you waste time, how you waste energy -- how life is wasted you are not aware. It is going down the drain. Everything is going down the drain. Only when death comes to you, you may become aware, alert: What have I been doing? What have I done with life? A great opportunity has been lost. What was I doing fooling around? I was not sober. I never reflected upon what I was doing.
- Life is not just to pass, it is to reach somewhere deep within you. Life is not on the surface, it is not the circumference, it is the center. And you have not reached to the center yet. Sober up! Enough time is already wasted. Be alert and see what you are doing. And what are you doing? Searching for money? It is finally, ultimately useless. It is again a game, the money game. You have more than others, you feel good; others have more than you, you feel bad. It is a game. But what is the meaning of it? What do you gain from it? Even if you have all the money the world contains, at the moment of death you will die as a beggar. So the whole wealth of the world cannot make you rich. Games cannot make you rich. Sober up!
- Somebody is after power, prestige, somebody is after sex, and somebody after something else. All is a game. Unless you touch the center of your being all is a game. On the surface only games exist, and on the surface are only waves, and in those waves you will only suffer and drift. You cannot be anchored into your self. This is why he had to call, "Sober up!" He was saying, "Don't play games. Enough, you have played enough. Don't be foolish any more. Use life for anchoring, use life to gain roots, use life as an opportunity to reach the divine. You are sitting just outside the temple, sitting just on the steps, playing games, and the ultimate is waiting just behind you. Knock and the door shall be opened unto you..." But you have no time left from the games.

Osho quotes on Love

- Out of hate, if you try to love that love will just be a hidden hate; it cannot be anything else--you are full of hate. Go to the preachers and they will say, "Try to love." They are talking nonsense because how can a person who is full of hate try to love? If he tries to love, this love will come out of hatred; it will be poisoned already, poisoned from the very source. And this is what the misery of all preachers is.
- Be loving towards yourself, then you will be able to love others too.
- If you can grow in love, you will grow in awareness. If you grow in awareness, you will grow in love.
- Love can never possess. Love is giving freedom to the other. Love is an unconditional gift, it is not a bargain.
- When two persons open up to each other just as they are, friendship grows. When two persons are ready to drop their masks, they have taken a tremendous step towards religiousness. So love, friendship, anything that helps you to drop the mask, is taking you towards religion. But the pseudo-religions have done just the opposite. They are against love. You can understand now, why they are against love: because love will destroy the personality, and the pseudo-religion depends on your personality.
- When sex disappears the tremendous energy of love is left behind. Each ugly thing in your mind, disappearing, leaves a great treasure behind.

- Love is the door, it is irrelevant with whom you have fallen in love. Love redeems, neither Jesus, nor Krishna. Love redeems. Fall in love. Love is the only redeeming force. Love is the savior.
- One should think in terms of whether one is loving or not. The question of the object of love does not arise. With your wife, you love your wife; with your children, you love your children; with your servants, you love your servants; with your friends, you love your friends; with the trees, you love the trees; with the ocean, you love the ocean. You are love. Love is not dependent on the object, but is a radiation of your subjectivity -- a radiation of your soul. And the vaster the radiation, the greater is your soul.
- Life is nothing but an opportunity for love to blossom. If you are alive, the opportunity is there -- even to the last breath. You may have missed your whole life: just the last breath, the last moment on the earth, if you can be love, you have not missed anything -- because a single moment of love is equal to the whole eternity of love.
- When you see love between two persons, something is flowing, moving, changing. When there is love between two persons they live in an aura, there is a constant sharing. Their vibrations are reaching to : each other; they are broadcasting their being to each other. There is no wall between them, they are two and yet not two -- they are one also.
- Devotion is love overflowing. Even when there is nobody, it is overflowing -- to things, to tables, to chairs, to walls. It is just overflowing, it is not a question of to whom.
- Without love a man is just a body, an empty temple without the deity. With love the deity arrives, the temple is no more empty. That's why love gives such fullness, such deep contentment, such tremendously overflowing joy. Remain in love and let love be the door to the divine.
- Whenever there is love the woman blossoms. Without love, the woman shrinks. The men who love power never fall in love. Even if they fall in love they keep themselves at a distance.
- I would like a world full of love. But remember, that love has no opposite to it. It is simply because you inside yourself have been able, through awareness, to transform your hate into love. Even to say that you have been able to transform it is not right, but what else to do with language? Whatever you say, something is wrong in saying it, something goes wrong in saying it. The fact is, awareness itself transforms your hate into love, not that you transform it. Your work and function is simply to remain aware. Don't let anything happen in your life without awareness.
- If you love a person, by and by the person becomes the door to the whole. But one has to start with the person, with the small, with the atomic. You cannot take the jump. The Ganges cannot simply jump into the ocean, it has to start in the Gangotri, just a small stream; then wider and wider and bigger and bigger it goes, and then finally it merges with the ocean.
- You shout and the valleys shout, or you sing and the valleys sing. Each heart is a valley. If you pour love into it, it will respond. The first lesson of love is not to ask for love, but just to give. Become a giver. And people are doing just the opposite. Even when they give, they give only with the idea that love should come back. It is a bargain. They don't share, they don't share freely. They share with a condition. They go on watching out of the corner of their eye whether it is coming back or not. Very poor people... they don't know the natural functioning of love.
- You simply pour, it will come. And if it is not coming, nothing to be worried about -- because a lover knows that to love is to be happy. If it comes, good; then the happiness is multiplied. But even if it never comes back, in the very act of loving you become so happy, so ecstatic, who bothers whether it comes or not? Love has its own intrinsic happiness. It happens when you love. There is no need to wait for the result. Just start loving. By and by you will see much more love is coming back to you. One loves and comes to know what love is only by loving.

Osho quotes on Meditation

- Any action in which you can be total becomes meditation.
- Choose one meditation and then put all your effort in it. That effort has to be very regular because will is created only out of regularity. It has to be very persistent and a continuity has to be maintained. Even to miss for one day is to destroy much -- and at least one hour every day has to be given to it.
- Remember always that the ultimate value is meditation, so anything you do, do meditatively; and all things can be done in a meditative way.

- Once work becomes meditation, then there is naturally great joy. Meditation should never be against work, otherwise there is a conflict, then life is not harmonious. When everything fits together in one pattern there is beauty and balance. So the man who can find meditation in his work is the most fortunate man. Whatever you are doing is not the point -- you may be a woodchopper, that will do; you may be a brick-maker, that will do. The point is that whatsoever you are doing is not against your being, and that your being and your doing go together hand in hand, in a dance. Then each experience is a growth experience, and out of each experience it is not only that your work grows, you grow. And it is not only that your work succeeds -- you succeed... and that is the real value.
- Meditation simply means a state of no-thought, awareness without the process of thought, just pure, mirror-like awareness, with no thoughts passing in the mind.
- Compassion is a shadow of meditation; a meditative mind is a compassionate mind. So learn meditation and forget about compassion, otherwise you can become a do-gooder, and that is a dangerous thing. Just think about one thing -- how to cultivate a more silent mood... and that is possible through many things. Through dance it is possible, through music, through meditation, through running, through swimming it is possible -- anything that can take total possession of you, in which you are utterly lost, and out of which there arises that meditative state. Then you will see that out of that meditation suddenly you have become full of compassion. So my whole emphasis is on meditation and on nothing else.
- Meditation means cleansing the mirror, dropping thoughts, letting thoughts disappear, attaining to moments when thinking ceases. And those are the most blissful moments in life. Once you have tasted a single moment of no-thought, you have taken a great leap into truth; then things will become more and more easy every day.
- Meditation is nothing but a bridge between you and light. Then darkness is just a river, it goes flowing underneath the bridge; you can move to the world of light. And the essential core of meditation is very simple: it is to be a witness of your mind process, not to be identified with the mind processes -- thoughts, desires, imaginations, projections, dreams, memories and so on and so forth -- not to be identified with anything that passes in the mind but to remain aloof, watching, seeing it, knowing, tacitly knowing 'I am separate, I am not it. I am just a mirror reflecting it all but I don't become the reflection.
- Meditation means: remain as relaxed as you are in deep sleep and yet alert. Keep awareness there; let thoughts disappear but awareness has to be retained. And this is not difficult: it is just that we have not tried it, that's all. It is like swimming: if you have not tried it, it looks very difficult; it looks very dangerous too. And you cannot believe how people can swim because you simply drown! But once you have tried a little bit it comes easily; it is very natural.
- Meditation simply means getting out of this illusory state -- of dreams, desires, past, future -- and just being in the moment that surrounds you. Just to be utterly in the moment, with no thought, is to be in reality. It takes a little effort to drop out of the illusions because we have lived in those illusions for so long; it has become almost habitual, a second nature. It also takes a little effort to get out of those illusions because we have invested in them very much. They are our hopes: it is through them that we go on living, prolonging. To drop them means to drop the future, to drop all hopes; and we don't know how to live in the present without hope.

Osho quotes on Mind

- Our mind is a machine, it is not a mystery. And the mind always wants to know the how, the why. And because of this persistent inquiry about how and why, it goes on missing all that is beyond the boundaries of machines. Life is beyond the boundaries of machines.
- Remember, intelligence is not part of the mind. Intellect is, but intelligence is not; hence, the intellectual is full of mind but in life he behaves very unintelligently. He has a certain expertise, he is trained intellectually to, do a certain thing, his mind is functioning like a computer. But life is not one-dimensional, you cannot exhaust it in one expertise; it is multi-dimensional.
- Mind is memory, not intelligence.
- This mind is a prison. It cannot find any freedom anywhere. It must die before freedom comes to you. But we have taken the mind as us, we are identified with it. This death of mind never happens to us, it never occurs to us.
- This mind goes on continuing. This mind will go on continuing, unless you become aware. And this is a miracle: that the moment you become aware the continuity is broken. Now you will be,

but not of the past. Now you will be of the moment -- fresh, young, new. Now each moment you will die, and you will be reborn.

- The mind is just like a crowd; thoughts are the individuals. And because thoughts are there continuously you think the process is substantial. Drop each individual thought and finally nothing is left. There is no mind as such, only thinking.
- Your mind will vacillate. Mind is vacillation, mind is either/or, mind is always in that space of "to be or not to be." If you really want to grow, mature, if you really want to know what this life is all about, don't vacillate. Commit, involve! Involve yourself with life, get committed to life, don't remain a spectator. Don't go on thinking whether to do or not -- "Should I do this or that?" You can go on vacillating your whole life, and the more you vacillate, the more trained you become in vacillation. Life is for those who know how to commit -- how to say yes to something, how to say no to something decisively, categorically. Once you have categorically said yes or no to something, then you can take a jump, then you can dive deep into the ocean.
- The mind creates so many temptations -- so alluring they are, so magnetic is their power -- that unless you are in the power-field of someone whose magnetism is far more powerful than any other kind of temptation, it is impossible to reach. That is the meaning of discipline.
- Past and future are two aspects of the same coin. The name of the coin is mind.
- Wherever you go, your mind will go with you. Your knowledge will go with you, your prejudices will go with you, your scriptures will go with you. Your idea that you are a Hindu or a Mohammedan will go with you. So what are you renouncing?
- First examine what is constantly there in your mind, what is being repeated again and again. You don't have many thoughts. If you examine minutely you will see that you have only a few thoughts repeated again and again -- maybe in new forms, new colors, new garments, new masks, but you have only a very few thoughts.
- The mind always wants to choose. The mind lives through choice. If you don't choose the mind drops. This is the way of Lao Tzu. How to drop the mind? -- don't choose! That's why he never prescribes any meditation, because then there is no need for any meditation.
- Mind is a duality; it is always split. There is no single point on which the mind agrees in totality. Half of the mind will agree and half of the mind will disagree, and whatever you choose, you are choosing only the half. The remaining half is going to take revenge. The unchosen part, the left over, will wait for its chance to show you that whatever you have chosen is wrong. But it does not matter which part you choose. Choice itself is wrong.
- Mind is good where money is concerned; mind is good where war is concerned; mind is good where ambitions are concerned -- but mind is absolutely useless where love is concerned. Money, war, desires, ambitions -- you cannot put love in the same category. Love has a separate source in your being, where there is no contradiction. An authentic education will not teach you only the mind, because mind can give you a good livelihood but not a good life. The heart cannot give you a good livelihood, but it can give you a good life. And there is no reason to choose between the two. Use the mind for what it is made for, and use the heart for what it is made for. Heart is the transcendence of duality.
- Religion has nothing to do with seriousness; seriousness is pathology. Religion is playful, sportlike, it is fun. Prayer is playing with God, and it is possible only if one remembers that one has to continuously choose to be cheerful. Mind tends to be serious and sad. Mind exists and lives in misery; misery is food for it. The moment you are blissful, mind disappears -- hence the beauty of laughter. Laughter has something intrinsically spiritual in it: when you really laugh, mind disappears, and time also disappears. In total laughter you are herenow. There is no ego, nobody is laughing in you -- it is pure laughter.
- No need to choose; become choiceless. And whatsoever happens happens; whatsoever happens is good. Let things happen rather than trying to do, and you will be surprised that all ambiguity disappears. It is a by-product of the chooser's mind, the choosing mind, that creates ambiguity. Otherwise there is no dilemma. Negative and positive are perfectly balancing in life.

Osho quotes on No-Mind

- To be aflame with silence, with joy, is wisdom. It is not through logic but through love. It is not through words but through a wordless state called meditation or a state of no-mind, satori, samadhi.

- Only no-mind can be without any duality, because it is empty. The no-mind is choicelessness. The no-mind is pure awareness. It is just the empty sky.
- Samadhi means when sushupti, dreamless sleep, becomes alert, awake. When you are asleep as far as the body is concerned, you are asleep as far as the mind is concerned, because there is no disturbance of any dream, there is no tension in the body -- but beyond the mind, the no-mind is fully alert. He knows that the mind is without any dreams, he sees it, it is without any dreams, he sees it the body is absolutely relaxed. And this seeing, this alertness, continues twenty-four hours. Then sushupti becomes samadhi.
- Remember the word bodhichitta, because Atisha says the whole effort of religion, the whole science of religion, is nothing but an endeavor to create bodhichitta, buddha-consciousness: a mind which functions as a no-mind, a mind which dreams no more, thinks no more, a mind which is just awareness, pure awareness.
- Life can be lived in rules, but then life becomes superficial. Live life not according to the laws but according to consciousness, awareness. Don't live life according to the mind. Mind has rules and regulations, mind has rituals. Live life from the standpoint of no-mind so that you can bloom into unpredictable flowers.
- In the East we call this state meditation: no belief, no thought, no desire, no prejudice, no conditioning -- in fact, no mind at all. A state of no-mind is meditation. When you can look without any mind interfering, distorting, interpreting, then you see the truth. The truth is already all around; just you have to put your mind aside.
- Zen is the most scientific method to inquire into your consciousness. It takes you beyond mind into a space called no-mind. No self, but pure awareness, and you have a taste of eternity and immortality.
- One of the names of Buddha is TATHAGATA -- one who lives in suchness, one who has become free from all the distractions of the mind. And the miracle is that the mind consists only of distraction, so once you are free of all distractions there is no mind left. In the present there is no mind. In the present there is only consciousness, awareness, watchfulness.
- Awareness means to listen to me unfocused -- alert of course, not fallen asleep, but alert to these birds, their chirping, alert to the wind that passes through the trees, alert to everything that is happening. Concentration excludes much, includes little. Awareness excludes nothing, includes all. Awareness is a state of no-mind. You are, yet you are not focused. You are just a mirror reflecting all, echoing all; see the beauty of it and the silence and the stillness.
- Mind dissolves only when you don't choose. And when there is no mind, you are for the first time in your crystal clarity, for the first time in your original freshness. For the first time your real face is encountered. Mind is not there -- the divider. Now existence appears as one. Mind has dropped; the barrier between you and existence is no more. Now you can look at existence with no mind. This is how a sage is born. With the mind -- the world. With no mind -- freedom, MOKSHA, KAIVALYA, NIRVANA. Cessation of the mind is cessation of the world.
- When there is no thought, no desire, no ambition, in that state of no-mind truth descends in you -- or ascends in you. As far as the dimension of truth is concerned both are the same, because in the world of the innermost subjectivity height and depth mean the same. It is one dimension: the vertical dimension. Mind moves horizontally, no-mind exists vertically. The moment the mind ceases to function -- that's what meditation is all about: cessation of the mind, total cessation of the mind -- your consciousness becomes vertical; depth and height are yours.
- You can call it tathata, suchness. 'Suchness' is a Buddhist way of expressing that there is something in you which always remains in its intrinsic nature, never changing. It always remains in its selfsame essence, eternally so. That is your real nature. That which changes is not you, that is mind. That which does not change in you is buddha-mind. You can call it no-mind, you can call it samadhi, satori. It depends upon you; you can give it whatsoever name you want. You can call it christ-consciousness.
- Many times people ask me, "What is sin and what is virtue? And how to decide?" If you decide your decision will be wrong. If you choose you will be wrong. All choice is wrong. There is no way to decide. There is no need to decide what is sin and what is virtue. You only need a transparent mind, a clarity, a thoughtless mind, a no-mind, a mirror-like consciousness. In that consciousness WHATSOEVER HAPPENS is virtue. In that consciousness WHATSOEVER CANNOT HAPPEN is sin.
- Drop all beliefs, all disbeliefs. Let the mind become less cluttered. Remove all unnecessary luggage, become more unburdened. The more unburdened you are, the closer to truth. When

you are absolutely unburdened, empty, when you are just there, with no idea surrounding you, truth happens. That is what Zen people call satori. It happens in a state of no-mind. And the beginning of no-mind is the dropping, slowly slowly, of all kinds of prejudices -- Christian, Hindu, Mohammedan; these are all prejudices. Communist, Catholic... these are all prejudices. And to cling to these prejudices is a very very irreverent act, very egoistic, because these beliefs are claims, and claims without any validity. You don't have any existential validity for them -- you simply believe because you have been told to believe. You believe out of fear or you believe out of a certain conditioning; because it was a coincidence that you were born a Buddhist or a Christian and you were taught Christianity or Buddhism. And your mind has been fed with information from the Bible or the Koran and now you are repeating it.

- By thinking you cannot decide. It is not a question of deciding as a logical conclusion, it is a question of choiceless awareness. You need a mind without thoughts. In other words, you need a no-mind, just a pure silence, so you can see directly into things. And out of that clarity will come the choice on its own; you are not choosing. You will act just as a buddha acts. Your action will have beauty, your action will have truth, your action will have the fragrance of the divine. There is no need for you to choose.

Osho quotes on Parents

- Each child is made neurotic by the parents, by the society; and we know that we are doing it, and we know that others have done the same to us. Stop doing it to yourself and stop doing it to others. Become alert. Just be real. I emphasize reality more than truth. Because truth has been used by the anti-life people so much, it has wrong associations. Be real. If you are real, one thing will start disappearing from your heart, and that is guilt.
- Parents appreciate the child who agrees; they condemn the child who disagrees.
- Every child is so helpless -- just to survive he has to be political, he has to accept whatsoever the parents are saying.
- The parents have to learn that the child should not be insulted, humiliated, condemned. If you want to help him, love him more. Appreciate what is good in him rather than emphasizing what is bad. Talk about his goodness. Let the whole neighborhood know how nice and beautiful a boy he is. You may be able to shift his energy from the bad side to the good side, from the dark side to the lighted side, because you will make him aware that this is the way to get respect, this is the way to be honored. And you will prevent him from doing anything that makes him fall down in people's eyes.
- Every child has to disobey the father. Unless a child disobeys the father he never becomes mature. It is nothing, original, it is very simple and natural. It is very psychological. There comes an age when every child has to say NO to the parents. If he does not say no to the parents he will not have a spine; he will be spineless. If he cannot say no to the parents, he will be a slave his whole life. He will never attain to individuality.
- Every child is simple, just a clean slate. Then the parents start writing on his slate -- what he has to become. Then the teachers, the priests, the leaders -- they all go on emphasizing that you have to become somebody; otherwise, you have wasted your life. Just the opposite is the case. You are a being. You need not become anybody else. That is the meaning of simplicity: remaining at ease with one's being, and not going on any track of becoming -- which is unending.
- If you are born in a Hindu family your parents will start teaching you that you are a Hindu. Now they are creating a hypnotic state. Nobody is a Hindu -- but this child is innocent, he can be befooled. This child is simple. He will believe the parents, that he is a Hindu -- not only a Hindu, but a brahmin, not only a brahmin, but a deshastha brahmin. Sects within sects, just like Chinese boxes -- boxes within boxes. And the more he becomes narrowed, the more he becomes a prisoner. The box goes on getting smaller and smaller. He was just like the sky when he was born. Then he became a Hindu, a smaller box; then he became a brahmin -- a smaller box; then he became a Deshastha -- an even smaller box.
- Freedom is the basic thing. Consciousness grows in freedom and starts dying, becomes paralyzed and crippled, when things are forced. And up to now, this has been done. This is the greatest crime that parents have always committed against children. They go on forcing the child.

- The world is not religious because religion is imposed upon us. The parents are in a hurry to impose; the church, the state, the country -- everybody is in a hurry to impose a certain religion on the child. How foolish! How stupid! Religion needs maturity, great understanding, before one can choose.
- Every child is born with tremendous love for himself. It is the society that destroys that love, it is the religion that destroys that love -- because if a child goes on growing in loving himself, who is going to love Jesus Christ? Who is going to love the president, Ronald Reagan? Who is going to love the parents?
- The parents, the society, the state, the church, the educational system, they all depend on lies. As the child is born they start trapping it into lies. And the child is helpless. He cannot escape his parents, he is utterly dependent. You can exploit his dependence...and it has been exploited down the ages.
- If parents are really wise they will create opportunities for the children to say no -- and beautiful opportunities. Right now, unknowingly, they give ugly opportunities. For example, you say to the child, "Don't smoke cigarettes." This is an ugly opportunity because the child WILL smoke -- you have tempted the child to smoke cigarettes. You should have told him something better -- "Don't go out in the sun. Don't climb the tree." But you say to the children, "Don't eat ice cream." You should say to them, "Don't eat fruit" -- that will be a wise temptation! "Eat as much ice cream as you want, but don't eat fruit." Give them such a temptation as leads them to say no to you but does not harm their lives; otherwise they will remain deformed their whole lives.
- No child is born with an inferiority complex. It is the parents, the teachers, the priests, the society, the culture, which are responsible for creating the inferiority complex in the child. And the only way for the child to get rid of it seems to be to prove himself worthy according to the expectations of others. It creates a very miserable situation. He is not growing towards his own potential, he is following guidelines given by others. He will become somebody else that he was not by his nature supposed to be. He will never be happy; misery is going to be his lot. He may be able to assert himself; he may not be able to prove he is worthy, or he may be able to prove he is -- whatever the case, misery is going to be the end result.
- Don't teach the child the politics of religion. Leave him intact, alone, but give him an opportunity, a milieu, an atmosphere, a climate where he can feel in touch with what religion is. Then he will be religious. He may not be a Christian, but that is pointless, that is meaningless. He may not be a Hindu, but he will be religious. But parents are more interested that the child should be a Christian -- he should follow the same foolishness that they have been following. The child should be a Hindu -- he should be corrupted in the same way they have been corrupted. The child should have an identity of belonging to some organization -- the same that they belong to. This is the politics of religion; it is not religion at all.

Osho quotes on Present Moment

- Live each moment as if you were going to die the next, and then there will be a great intensity and a great passion. You will be aflame with life. That being aflame is what being divine is to me.
- You have to pull all your energy back to the present moment. And the moment the whole energy becomes a pool, here and now, the explosion of light happens and you are, for the first time, absolutely yourself -- an eternal being, an immortal being, who knows nothing of death, who has never come across any darkness.
- Intelligence is the capacity to be in the present. The more you are in the past or are in the future, the less intelligent you are. Intelligence is the capacity to be here-now, to be in this moment and nowhere else. Then you are awake.
- When you are in the present without thinking, you are for the first time spiritual.
- This is the sleep: being absent, being not present to the present moment, being somewhere else.
- God is not in heaven -- God is in the present moment. If you are also in the present moment you enter the temple.
- The reality consists only of now, the present. It has nothing to do with the past and nothing to do with the future. It is so concentrated in this moment that if you can be in this moment, all that you are seeking and searching will be fulfilled. This moment is the door to the divine.

- Act in the moment, live in the present, slowly slowly don't allow the past to interfere And you will be surprised that life is such an eternal wonder, such a mysterious phenomenon and such a great gift that one simply feels constantly in gratitude. So this is my message for you: live in the moment, herenow. That's why I call it divine purity
- I teach you that there is no other aim than to live with such totality that each moment becomes a celebration. The very idea of "aim" brings future into the mind, because any aim, any end, any goal, needs future. All your goals deprive you of your present, which is the only reality you have. The future is only your imagination, and the past is just footprints left in the sands of your memory. Neither is the past real anymore, nor is the future real yet. This moment is the only reality.
- I am utterly devoted to the present moment. Don't move into the past because that is memory; there is no relevant existence to your memory anymore. Don't move into the future because that is only imagination. Just remain here, and you will be surprised. If you are just now here, all thoughts disappear, because all thoughts are either of the past or of the future. No thought is of the present. The present is so pure, so clean, so clear, just an opening into the cosmos. This is Zen, and this is the key to enter into life eternal. The very feel of life eternal takes all tensions, anxieties of old age, of sickness, of death, and birth away from you.
- Each moment life is new and you have to respond from your inner newness, you have to be available to the new as the new. And you have to respond, not out of your knowledge, but out of your present awareness. Only then life works, otherwise life stops working. If your life is not working, remember, it is the ego that is hindering, the mechanical has encroached upon the organic. To be free from the mechanical is to be in God, because it is to be in the organic unity of existence.
- Awareness means that whatsoever is happening in the moment is happening with complete consciousness; you are present there. If you are present when anger is happening, anger cannot happen. It can happen only when you are fast asleep. When you are present, immediate, transformation starts in your being, because when you are present, aware, many things are simply not possible. All that is called sin is not possible if you are aware. So, in fact, there is only one sin and that is unawareness.
- Greed arises only because your present moment is empty, and to live in an empty moment hurts very much. To forget it you project greed into the future, thinking that tomorrow things are going to be better, a lottery is going to open in your name. But of course you have to wait for tomorrow, it cannot be just now -- and tomorrow never comes. All that comes is always the present moment, which is empty. Greed is because we don't know how to live the present moment in its total richness.
- The science of meditation: it brings you to the present, it brings you to this moment. The past is a thought; it disappears when thoughts disappear. The future is also a thought; it disappears when you drop thinking. When you are in a state of no-thought -- there is no past, no future, there is only the present -- in that state of no-thought you are ONE, in tune with God. And suddenly the flood is there: you are flooded with light, with love, with grace. You are no more a man, you are divine. You have surpassed humanity. Humanity is in a state of deep sleep.
- My sannyasin has to be utterly alive alive, spontaneous, responsive to the moment. My sannyasin has to forget both the past and the future, because one is no more and the other is not yet. Then you are left only with this moment and the rain falling on the trees, and the sounds... and you and me.... And then there is blessing. It is impossible to be miserable in the present. People are always miserable because of the past or the future. People are worried because they have done something in the past or something has been done to them, or they are worried about whether they will be able to do something right in the future or not. The present moment is utterly free of worry. It has a taste of the divine... the door to god opens through it.

Osho quotes on Relaxation

- Relaxation means allowing yourself to fall into a state where you are not doing anything, because if you are doing something, tension will continue. It is a state of non-doing. You simply relax and you enjoy the feeling of relaxation. Relax into yourself, just close your eyes, and listen to all that is happening all around. No need to feel anything as distraction. The moment you feel it is a distraction, you are denying God. This moment God has come to you as a bird. Don't deny.

- The relaxation should not be a method. You should not relax through a Yoga posture. This very understanding is relaxing, this very understanding is relaxation. You relax, effort disappears. You live your ordinary life -- you chop wood and you carry water from the well and you cook food and you eat and you sleep and you love and you live ordinarily with no hankering and no desire for anything extraordinary.
- Remember, don't start trying to relax; that is the most absurd thing in the world. And there are many stupid people writing books about relaxation. I have come across one book -- the name of the book is YOU MUST RELAX! Now that very word 'must' is enough to keep you tense. Relaxation cannot be a "must," it cannot be an effort.
- Be in relaxation a few moments. It can be any kind of situations -- swimming in the river, relax with the river, or sunning on the beach, relax with the sun -- anything. Life is full of opportunities.
- Relaxation is one of the most complex phenomena -- very rich, multidimensional. All these things are part of it: let-go, trust, surrender, love, acceptance, going with the flow, union with existence, egolessness, ecstasy. All these are part of it, and all these start happening if you learn the ways of relaxation.
- Religion is not a result of something that you practice. Religion enters in you any moment you relax. Religion is a flowering of relaxation, not a result of practicing. Remember the difference because when you practice you become more tense.
- Try to relax, and you will find out that you feel more tense than ever. Try harder and you will feel more tense and more tense. Relaxation is not a consequence, is not a result of some activity; it is the glow of understanding. This is the first thing I would like to relate to you: life is purposeless. It is very hard to accept it. And why is it so hard to accept that life is purposeless? It is hard because without purpose the ego cannot exist. It is hard to conceive that life has no goal because without any goal being there, there is no point in having a mind, in having an ego.
- There is no possibility of relaxation if you have a mind and an ego; the ego is the center of the mind. You will be tense, you will remain tense. How to relax? Is there any way to relax? There is no way unless understanding is there. If you understand the nature of the world, the nature of the very existence, then who are you to worry, and why be in a worried state continuously?
- Nobody asked you about being born, nobody is going to ask you when the time comes for you to be taken away. Then why be worried? Birth happened to you; death will happen to you; who are you to come in between?
- Things are happening. You feel hunger, you feel love, you feel anger -- everything happens to you, you are not a doer. Nature takes care. You eat and nature digests it; you need not bother about it, about how the stomach is functioning, how the food is going to become blood. If you become too tense about it you will have ulcers -- and king-size ulcers, not ordinary ones. No need to worry. The whole is moving. The vast ocean, the infinite is moving. You are just a wave in it. Relax, and let things be. Once you know how to let go, you have known all that is worth knowing. If you don't know how to let go, whatsoever you know is worthless, it is rubbish.

Osho quotes on Religion

- Life exists without rules; games cannot exist without rules. So real religion is always without rules; only false religion has rules, because false religion is a game.
- Religion is not based on belief or faith: religion is based on awe, religion is based on wonder. Religion is based on the mysterious that is your surround. To feel it, to be aware of it, to see it, open your eyes and drop the dust of the ages. Clean your mirror! and see what beauty surrounds you, what tremendous grandeur goes on knocking at your doors. Why are you sitting with closed eyes? Why are you sitting with such long faces? Why can't you dance? and why can't you laugh?
- Religion is not knowledge. Religion is love. The word 'religion' comes from a root which means binding together -- falling into love, becoming one.
- So many religions are there because so many people are unhappy. A happy person needs no religion; a happy person needs no temple, no church -- because for a happy person the whole universe is a temple, the whole existence is a church. The happy person has nothing like religious activity because his whole life is religious.

- Religion in the West has a very wrong connotation. It has almost reached a point where the very word 'religion' creates a repulsion, where the very word 'religion' reminds one of dead churches and dead priests. It reminds one of serious looking people, long faces. It has lost the capacity to dance, to sing, to celebrate. And when a religion has lost the capacity to dance, to celebrate, to sing, to love, just to be, then it is no more religion -- it is a corpse, it is theology. Theology is dead religion.
- Be happy! and meditation will follow. Be happy, and religion will follow. Happiness is a basic condition. People become religious only when they are unhappy -- then their religion is pseudo. Try to understand why you are unhappy.
- If you become too sceptical, you become scientists. If you become too childlike, you become religious. Science exists with doubt. Religion exists with wonder. If you want to be religious then create more wonder, discover more wonder. Allow your eyes to be more filled with wonder than anything else. Be surprised by everything that is happening. Everything is so tremendously wonderful that it is simply unbelievable how you go on living without dancing, how you go on living without becoming ecstatic. You must not be seeing what is happening all around.
- LAUGHTER is the very essence of religion. Seriousness is never religious, cannot be religious. Seriousness is of the ego, part of the very disease. Laughter is egolessness. Yes, there is a difference between when you laugh and when a religious man laughs. The difference is that you laugh always about others -- the religious man laughs at himself, or at the whole ridiculousness of man's being. Religion cannot be anything other than a celebration of life.
- Be light-hearted, light-footed. Be of light step. Don't carry religion like a burden. And don't expect religion to be a teaching; it is not. It is certainly a discipline, but not a teaching at all. Teaching has to be imposed upon you from the outside and teaching can only reach to your mind, never to your heart, and never, never to the very center of your being. Teaching remains intellectual. It is an answer to human curiosity, and curiosity is not a true search.
- Religion is a valid inquiry; whether society accepts it or rejects it, it doesn't matter. Man is a religious animal and is going to remain that way. Religion is something natural. To ask from where you come is relevant; to ask, 'Who am I?' is going to remain relevant always. But the modern mind has created a climate of atheism so you cannot ask such questions. If you ask, people laugh. If you talk about such things, people feel bored. If you start inquiring in these ways, people think you are slipping out of your sanity. Religion is no longer a welcome inquiry.
- Science is concerned about quantity; religion is concerned about quality. Religion is concerned with the art of how to live life and how to die life.

Osho quotes on Sadness

- Sometimes you may feel very sad, because sadness also belongs to God. Sadness is also divine. There is no necessity to always be happy. Then sadness is your prayer. Then let your heart cry and let your eyes pour down tears. Then let sadness be offered to God. Whatever is there in your heart, let it be offered to the Divine Feet -- joy or sadness, sometimes even anger.
- Sadness is not necessarily something bad. Don't judge it as a bad or negative quality.
- Only people who want to be somewhere, somebody, have to suffer the sadness of failure. But a person who never wants to be anybody, never wants to be anywhere else, cannot suffer the sadness of failure -- he is always successful, just like me.
- Life consists of sadness too. And sadness is also beautiful; it has its own depth, its own delicacy, its own deliciousness, its own taste. A man is poorer if he has not known sadness; he is impoverished, very much impoverished. His laughter will be shallow, his laughter will not have depth, because depth comes only through sadness. A man who knows sadness, if he laughs, his laughter will have depth. His laughter will have something of his sadness too, his laughter will be more colorful.
- Take a good look at your mind. Examine it closely. The first thing you will come to know is that the mind has become the master -- not you and not your soul! The mind says: 'Do this'! And you do it! If you don't the mind creates problems. It becomes sad, and the sadness of the mind becomes your sadness. If you do as it says you get nowhere, for the mind is blind. Where can you reach by obeying the mind! The mind is unconsciousness. If you listen to it you reach nowhere.

- These are the only two situations possible, and you are in the sad situation. Everybody may know about you -- who you are -- but you yourself are completely oblivious of your transcendence, of your real nature, of your authentic being. This is the only sadness in life. You can find many excuses, but the real sadness is this: you don't know who you are. How can a person be happy not knowing who he is, not knowing from where he comes, not knowing where he is going? A thousand and one problems arise because of this basic self-ignorance.
- The man who cannot laugh deeply is the man who has repressed sadness -- he cannot go deep because he is afraid of sadness. Even if he goes deep into his laughter, there is a fear that sadness may surface, may bubble up. He has to be always on guard. So please, whatsoever the situation is, start allowing it. If you are sad, you are sad. This is what God means for you -- at this moment at least he wants you to be sad. So be true...be sad! Live this sadness. And if you can live this sadness a different quality of happiness will arise in you -- it will not be a repression of sadness, it will be beyond sadness.
- The first thing is: never repress. The first thing is: whatsoever is the case is the case. Accept it and let it come -- let it come in front of you. In fact, just to say 'do not repress' is not enough. If you allow me, I would like to say, 'Befriend it.' You are feeling sad? Befriend it. Have compassion for it. Sadness also has a being. Allow it, embrace it, sit with it, hold hands with it. Be friendly. Be in love with it. Sadness is beautiful! Nothing is wrong with it. Who told you that something is wrong in being sad? In fact, only sadness gives you depth. Laughter is shallow; happiness is skin-deep. Sadness goes to the very bones, to the marrow. Nothing goes as deep as sadness. So don't be worried. Remain with it and sadness will take you to your innermost core. You can ride on it and you will be able to know a few new things about your being that you had never known before. Those things can be revealed only in a sad state, they can never be revealed in a happy state. Darkness is also good and darkness is also divine. The day is not only God's, the night is his also. I call this attitude religious.
- Remember, if you have not known sadness together with happiness you have not known anything yet. Then your happiness is superficial; your sadness is also superficial. Then you have been living on the surface; then you have known only the waves; you have not known the depth of the ocean that you are.
- You can misunderstand your first acquaintance with silence as sadness, but it is not sadness. It is just that you have been always engaged in a thousand and one things and now they have all disappeared. You feel a little lost. Before silence becomes a song, a small period, a transitory period, is absolutely necessary. You know sadness. And sadness has something of silence in it - - whenever you are sad, you are a little silent. So there is an association between your sadness and silence. When you become silent for the first time, the only thing you can feel from your past experience is sadness. Allow it to deepen. Don't judge it as sadness, because that very judgment may become a barrier. The moment you say something negative you are trying to get rid of it. Don't say anything negative about it. Just accept it as a bridge between silence and song.
- You are sad. Go into your sadness rather than escaping into some activity, into some occupation, rather than going to see a friend or to a movie or turning on the radio or the tv. Rather than escaping from it, turning your back towards it, drop all activity. Close your eyes, go into it, see what it is, why it is -- and see without condemning it, because if you condemn you will not be able to see the totality of it. See without judging. If you judge, you will not be able to see the whole of it. Without judgment, without condemnation, without evaluation, just watch it, what it is. Look as if it is a flower, sad; a cloud, dark; but look at it with no judgment so that you can see all the facets of it. And you will be surprised: the deeper you go into it, the more it starts dispersing. If a person can go into his sorrow deeply he will find all sorrow has evaporated. In that evaporation of sorrow is joy, is bliss.
- You will be surprised: if you can meditate on sadness, sadness will reveal its secrets to you -- and they are of tremendous value. And sadness, once it has revealed its secrets to you, will disappear. Its work is done, its message delivered. And when sadness disappears, joy arises. Joy arises only when sadness disappears out of meditation; there is no other way. Joy wells up when you have broken the ice of sadness that surrounds it. In fact, sadness is like the shell that surrounds the seed; it is protective, it is not the enemy. Once the seed has dropped its protection, is surrendered into the soil, the shell has died, only then the sprout is born.

- Sadness, seriousness are parts of a psychologically sick man -- they need causes. So when you are feeling happy, don't start asking, "Why am I happy?" When you are feeling sad ask why you are sad. But strangely, it has become conventional to our minds that when we are sad we accept it as if it is our nature. And when we are joyous even we are surprised; deep inside we even start worrying: "What is happening to me?"
- Sadness has come. It has happened to you; it is not you. The moment you remember this, suddenly you will see a distance arising between you and the sadness. It does not affect you anymore. When you lose awareness, it affects you; when you gain awareness, there is a distance. The more awareness rises to a higher peak, the more the distance becomes greater and greater. A moment comes when you are so far away from your sadness that it is as if it is no longer there. The same has to be done with happiness also. It will be difficult, because one wants to cling to happiness. But if you want to cling to happiness, you are sowing the seeds of unhappiness.
- The world is sad, it is in misery. There is great suffering in the hearts of people. But you need not be sad about it, for the simple reason that by becoming sad you join them, you create more sadness. It is not a help. It is just as if people are sick, and you see their sickness and you also become sick. Your sickness is not going to make them healthy, it is simply creating more sickness. To feel for their sadness does not mean to become sad. To feel for their sadness means to look for the causes of what is creating all their suffering and misery, and to help them to remove those causes. And at the same time you have to remain as joyful as possible because your joy is going to help them, not your sadness. You have to be cheerful. They should know that there is a possibility of being cheerful in this sad world. They have completely lost hope, because everywhere they look there is sadness. They have accepted the fact that sadness is just the nature of things -- you cannot do anything about it, you have to suffer it.

Osho quotes on Sannyas

- That is the meaning of my SANNYAS: be in the world but don't be of it.
- That's what sannyas is all about: the art of living in the world without being part of it, the art of living life without being identified with it. That's what real let-go is.
- The second kind of sannyas -- the kind I am introducing into the world -- is not one of formal renunciation. In fact, I never use the word 'renunciation' at all. I say: Sannyas is rejoicing. Rejoice in life, in love, in meditation, in the beauties of the world, in the ecstasy of existence -- rejoice in everything! Transform the mundane into the sacred. Transform this shore into the other shore. Transform the earth into paradise.
- Life is so simple that if one is courageous enough to live it, mind can be abandoned completely. And to abandon the mind and to live life spontaneously is what I call sannyas.
- Remember this: while you are flowing and young, that is the moment of sannyas, that is the moment of offering yourself to God. Don't postpone it. All postponement is dangerous, because with the very idea of postponing there is no end to it. You will go on postponing.
- Sannyas should be available to everybody. The whole country must be able to become sannyasins, but that is possible only if you can be a sannyasin in ordinary life -- if you can go to the office, if you can work in a shop, if you can be a laborer, or a teacher, or a doctor, or an engineer and still be a sannyasin.
- Sannyas is a suicide of the mind, so is meditation, so is wisdom. These are different names for the same phenomenon, different aspects of the same diamond.
- Sannyas is dropping your ego. Yes, by dropping your ego you become free. Freedom means egolessness.
- My sannyas is not in any way imposing something on you. It is simply conferring freedom on you. By giving you sannyas I am not giving you an ideology -- I am just giving you courage to get free of all ideologies. By giving sannyas to you I am not giving you a certain religion -- Hindu, Mohammedan, Christian -- I am simply giving you courage to be an individual, to be a unique individual.
- My sannyasins celebrate everything. Celebration is the foundation of my sannyas -- not renunciation but rejoicing; rejoicing in all the beauties, all the joys, all that life offers, because this whole life is a gift of God.

- None of my sannyasins has renounced the family. And every sannyasin has found a tremendous support by the family. They have become closer, they have become friends, they have become fellow travelers.
- My sannyas is not a character that will confine you. My sannyas is an awareness that will give you more and more freedom. And if one day you feel that my sannyas is making a prison for you, then drop out of it -- that will be the true sannyas spirit. But never allow it to become an imprisonment.
- That's what sannyas is all about: learning how to be alone and yet joyous.
- I don't teach you renunciation in the old sense; my sannyas is an absolutely new concept. It teaches you to be in the world and yet to be not of it.

Osho quotes on Security

- If you are seeking for security, certainty, your eyes will become closed. And you will be less and less surprised and you will lose the capacity to wonder. Once you lose the capacity to wonder, you have lost religion. Religion is the opening of your wondering heart. Religion is a receptivity for the mysterious that surrounds us. Don't seek security; don't seek advice on how to live your life.
- The fear-oriented religion is the religion of 'don't': don't do this, don't do that -- because fear is negative. The Ten Commandments are all fear-oriented -- don't do this, don't do that -- as if religion is nothing but avoiding -- don't do this, don't do that -- closing oneself in safety and security, never taking any risk, never moving on the dangerous path, in fact not allowing yourself to be alive. Just as the first type of religion is stupid, fanatic, the second type of religion is negative. It gives a certain stiffness, up-tightness. It is childish. It is a search for security which is nowhere possible, because life exists as insecurity. God exists as insecurity, danger, and risk.
- Man is afraid, the world is a strange world, and man wants to be secure, safe. In childhood the father protects, the mother protects. But there are many people, millions of them, who never grow beyond their childhoods. They remain stuck somewhere, and they still need a father and a mother. Hence God is called the Father or the Mother. They need a divine Father to protect them; they are not mature enough to be on their own. They need some security.
- Why do people hanker for the home? -- security, safety. But in the name of security and safety, they don't make homes, they make prisons -- and they are the jailed and they are the jailers, but because they have the keys in their own hands, they think they are free.
- Reality has no security and that is its beauty. Life has no security and that is its beauty. Because there is no security, there is adventure. Because the future is unknown, nobody knows what is going to happen the next moment. That's why there is challenge, growth, adventure. If you miss adventure, you miss all. If your life is not that of an adventure, of a search into the unknown, then you are living in vain.
- People who are doubters, sceptical, go on accumulating money because they cannot trust life. They feel so insecure with life that they find security in money, in something dead. People who love, and who have loved tremendously, loved abundantly, loved totally and said yes to life in all the ways life demands, challenges, people who have always been ready to say yes, they don't gather money. There is no need. Life is such a security. In its deepest insecurity there is security. In its deepest challenge there is love; in its deepest hardship there is growth. Once you have said yes you are in a let-go, you have become religious.
- Miserliness has its own conveniences, otherwise nobody would be a miser. If you are not a miser, you become more insecure. If you cling to money, to things, you feel a certain security: at least there is something to ding to; you don't feel empty. Maybe you are full of rubbish; but at least something is there, you are not empty.
- The richer you are, the more worries you have -- problems of security, future. Whatsoever you have, you have to hold it. You have to hold it against others because they are constantly watching for a right opportunity to take it back. Whatsoever you hold, you hold out of violence. And of course, if you have been violent then others can be violent to you. They are just waiting for the right moment. The richer you get, the more worries, more problems, more fears you have. Who bothers, if one is happy?
- The ego is a subtle wall around you. It does not allow anybody to enter into you. You feel protected, secure, but this security is deathlike. It is the security of the plant inside the seed.

The plant is afraid to sprout because -- who knows? The world is so hazardous and the plant will be so soft, so fragile. Behind the wall of the seed, hiding inside the cell, everything is protected.

- If you are ready to drop all armor of security and comfort, if you are ready to drop all calculative mind, clever mind, cunning mind, if you are ready to drop the mind itself, all dark parts of your heart will disappear. Your heart will become full of light, desire will disappear -- desire means future. And possessions will not be anymore your clingings -- possessions means the past. When there are no more desires, no more clinging to the possessions, you are free from past and future. To be free from past and future is to be free in the present. That brings truth, God, freedom. That, only that, brings wisdom, buddhahood, awakening.

Osho quotes on Seriousness

- I teach you joy, not sadness. I teach you playfulness, not seriousness. I teach you love and laughter, because to me there is nothing more sacred than love and laughter, and there is nothing more prayerful than playfulness. I don't teach you renunciation, as it has been taught down the ages. I teach you: Rejoice, rejoice, and rejoice again! Rejoicing should be the essential core of my sannyasins.
- For the Baul, life is not a serious thing. It is fun, it is laughter, it is joy. So you cannot find anything like the seriousness of a church-goer, or the long faces of so-called religious people in the world of the Bauls. They love laughter, they love fun. They enjoy small things with tremendous respect. Ordinarily, religions are very long-faced, very sombre, serious, because they have to be -- they are against life.
- Laughter is the very essence of religion. Seriousness is never religious, cannot be religious. Seriousness is of the ego, part of the very disease. Laughter is egolessness.
- Never misunderstand seriousness for sincerity. Sincerity is very playful, never serious. It is true, authentic, but never serious. Sincerity does not have a long face, it is bubbling with joy, radiating with an inner joyousness.
- If you find a saint who has no sense of humour, then he is not a saint at all. Impossible. His very seriousness says that he has not achieved. Once you have some inner experiences of your own you become very playful, you become very innocent, childlike.
- God is always joking. Look at your own life -- it is a joke! Look at other people's lives, and you will find jokes and jokes and jokes. Seriousness is illness; seriousness has nothing spiritual about it. Spirituality is laughter, spirituality is joy, spirituality is fun.
- God has a tremendous sense of humor! Religion remains something dead without a sense of humor as a foundation to it. God would not have been able to create the world if he had no sense of humor. God is not serious at all. Seriousness is a state of disease; humor is health. Love, laughter, life, they are aspects of the same energy.
- The ego can exist only if you take yourself and everything seriously. Nothing kills the ego like playfulness, like laughter. When you start taking life as fun, the ego has to die, it cannot exist anymore. Ego is illness; it needs an atmosphere of sadness to exist. Seriousness creates the sadness in you. Sadness is a necessary soil for the ego. Hence your saints are so serious, for the simple reason that they are the most egoistic people on the earth. They may be trying to be humble, but they are very proud of their humbleness. They take their humbleness very seriously.
- The playfulness that I talk about comes very slowly. You cannot just jump out of your seriousness which you have accumulated for lives. Now it has a force of its own. It is not a simple matter to relax; it is one of the most complex phenomena possible, because all that we are taught is tension, anxiety, anguish. Seriousness is the very core the society is built around. Playfulness is for small children, not for grown-up people. And I am teaching you to be children again, to be playful again. It is a quantum leap, a jump...but it takes time to understand.
- A man of knowing attains to a sense of humour. Let this always be remembered. If you see someone who has no sense of humour, know well that that man has not known at all. If you come across a serious man, then you can be certain that he is a pretender. Knowing brings sincerity but all seriousness disappears. Knowing brings a playfulness; knowing brings a sense of humour. The sense of humour is a must.

- To laugh at others is egoistic; to laugh at oneself is very humble. Learn to laugh at yourself -- about your seriousness and things like that. You can get serious about seriousness. Then instead of one, you have created two diseases. Then you can get serious about that also, and you can go on and on. There is no end to it; it can go on AD NAUSEAM.
- Be sincere, but not serious. Sincerity is something else, seriousness is something else. If you are serious you are thinking in terms of goals, means and ends, ways and achievement; you are ambitious. Seriousness is ambition and it is a disease. You may have turned your attention from this world, but your ambitious mind is now thinking about the other. Seriousness is not religious. A serious man will automatically become a philosophic man; he will start thinking. Seriousness is of the head. That's why a serious person, a thinker, becomes a long face. He cannot even laugh, he cannot smile, he cannot play, because always he is thinking: "What is to be achieved through it?"
- Learn to laugh. Seriousness is a sin, and it is a disease. Laughter has tremendous beauty, a lightness. It will bring lightness to you, and it will give you wings to fly. And life is so full of opportunities. You just need the sensitivity. And create chances for other people to laugh. Laughter should be one of the most valued, cherished qualities of human beings -- because only man can laugh, no animals are capable of it. Because it is human, it must be of the highest order. To repress it is to destroy a human quality.
- Religion has always been of a long face, sad, serious, somber. Because of that seriousness, millions of people have remained aloof from religion. Those who were alive could not become religious because religion meant a kind of suicide to them -- and it was so. Those who were already dead or dying, those who were ill, pathological, suicidal, only they were interested in the old religions. The old religions were not dancing, singing, celebrating; they were anti-life, anti-earth, anti-body. They were purely negative; they had nothing to affirm. Their God was based on negativity. Go on negating: the more you negate life, the more religious you were thought to be. I am bringing a totally new vision of religion to the earth: I am introducing you to a religion that can laugh, a religion that can love, a religion that can live the ordinary life with extraordinary awareness.
- Meditation doesn't lead you to silence; meditation only creates the situation in which the silence happens. And this should be the criterion -- that whenever silence happens laughter will come into your life. A vital celebration will happen all around. You will not become sad, you will not become depressed, you will not escape from the world. You will be here in this world, but taking the whole thing as a game, enjoying the whole thing as a beautiful game, a big drama, no longer serious about it. Seriousness is a disease.
- My approach towards life is that of laughter. And laughter contains love, laughter contains joy and laughter contains gratitude. Laughter contains a tremendous thankfulness towards God. When you are really in deep belly laughter, your ego disappears. It happens very rarely in any other activity, but in laughter it is bound to happen. If the laughter is total the ego cannot exist; nothing kills the ego like laughter. That's why all egoists are serious. Ego can exist only in seriousness; ego lives, feeds on seriousness. And serious people are dangerous people. We have to destroy all kinds of seriousness in the world. Temples should be full of laughter and song and dance and celebration. That's how trees are, stars are, rivers are, oceans are. The whole existence, except man, is in a nonserious state; only man seems to be very serious. No child is born serious, remember, but we destroy the innocence of the child. We destroy his qualities of wonder and awe, we destroy his laughter, we destroy everything that is beautiful and valuable, and instead we give him a load to carry on his head -- of knowledge, of theology, of philosophy. The more and more he becomes educated by us, the more and more he loses all sense of humor. He can't see any humor in existence because he starts living through his knowledge; he knows everything. Because of his knowledgeability all wonder is destroyed. Because of his knowledgeability, the greatest religious quality -- awe -- is killed.

Osho quotes on Sex

- You can be intense in sex and you may not be sincere, because sex is not necessarily love. You may be very, very intense in your sexuality -- but once sexuality is fulfilled, it is finished, the intensity gone. Love may not look so intense, but it is sincere -- and because it is sincere, the intensity continues. In fact, if you are really in love it becomes a timelessness. It is always intense. And make a clear distinction: if you are intense without sincerity, you cannot be

forever intense. Only momentarily you can be intense; when the desire arises you are intense. It is not really your intensity. It is enforced by the desire.

- Love is the creative refinement of sex energy. And so, when love reaches perfection, the absence of sex automatically follows. A life of love, an abstinence from physical pleasures is called brahmacharya, and anyone who wishes to be free from sex must develop his capacity to love. Freedom from sex cannot be achieved through supersession. Liberation from sex is only possible through love.
- The more mind is filled with chattering, more sex has appeal.
- Why is so much sex needed? Because you are tense, sex becomes a release. Your tensions are released through it -- you feel relaxed, you can go to sleep; if you repress it, you remain tense. And if you repress sex -- the only release, the only possibility of release -- what will happen? You will go mad. Where will you release your tensions then?
- Only in sex the noise sometimes stops. I say "sometimes". If you have become habitual in sex also, as husbands and wives become, then it never stops. The whole act becomes automatic and the mind goes on its own. Then sex also is a boredom.
- If you fight sex, sex becomes the center. Then, continuously, you are engaged in it, occupied with it. It becomes like a wound. And wherever you look, that wound immediately projects, and whatsoever you see becomes sexual.
- Brahmacharya is not against sex. If it is against sex then sex can never disappear. Brahmacharya is a transmutation of the energy: it is not being against sex, rather it is changing the whole energy from the sex center to the higher centers. When it reaches to the seventh center of man, the sahasrar, then brahmacharya happens. If it remains in the first center, muladhar, then sex; when it reaches to the seventh center, then samadhi. The same energy moves. It is not being against it; rather, it is an art how to use it.
- If you go on loving a person deeply, by and by sex disappears. Intimacy becomes so fulfilling, then there is no need for sex; love is enough unto itself. When that moment comes then there is the possibility of prayer dawning upon you.
- When you make sex to a person, woman or man, you think it unites you. For a moment it gives you the illusion of unity, and then a vast division suddenly comes in. That's why after every sex act, a frustration, a depression sets in. One feels that one is so far away from the beloved. Sex divides, and when love goes deeper and deeper and unites more and more, there is no need for sex. Your inner energies can meet without sex, and you live in such a unity.
- When you are feeling very passionate, lust, sex takes over. Just try to be tranquil in the breathing, and you feel sex has disappeared.
- When sex desire arises, one simply pays total attention to it, not judging, not saying this is good or bad not saying this is evil, not saying that this is a provocation from the devil. No -- no evaluation at all because all valuation belongs to the mind and witnessing is not of the mind. Good, bad -- distinctions all belong to the mind, and the witnessing is undivided, one. It is neither good nor bad, it simply is. One pays attention to hunger or to the sex desire, total attention -- and total attention is such an energy, it is fire-the hunger simply is burned, the sex desire is simply burned.
- A great poet, a great singer, a dancer who is moving totally in his commitment, automatically becomes celibate. He has no discipline for it. Sex is superfluous energy; sex is a safety valve. When you have too much in you and you cannot do anything with it, the nature has made a safety valve; you can throw it out. You can release it, otherwise you will go mad or burst -- explode. And if you try to suppress it, then too you will go mad, because suppressing it won't help. It needs a transformation, and that transformation comes from total commitment. A warrior, if he is really a warrior -- an impeccable warrior, will be beyond sex. His whole energy is moving.
- If you are involved totally, sex disappears because sex is a safety valve. When you have energy unused, then sex becomes a haunting thing around you. When total energy is used, sex disappears. And that is the state of brahmacharya, of virya, of all your potential energy flowering.
- If you can come to this oneness without sex, sex, by and by will become useless, it will disappear. It will not be a desire then. If you want to move in it you can move into it as a fun, but not as a desire. Then there is no obsession in it because you are not dependent on it.

- What happens with your sex energy depends on how you use it. What it can become does not depend on it alone, but on your understanding and on how you live your life. Have you not observed that it becomes brahmacharya, the state of celibacy when it is transformed? brahmacharya is not hostile to passion; brahmacharya is the purification, the transcendence, the sublimation of passion. In the same way, the energy that manifests itself in violence becomes peace, serenity and tranquility. It is only a question of transformation.
- Be a witness of sex too. Don't be the controller of it. Don't try to forcibly bring it under control, remain a witness of it too. Just as you are a witness of everything else, remain a witness of sex too.
- Transcendence of sex is a totally different phenomenon from the suppression of it. But suppression can give you the feeling that you have transcended.

Osho quotes on Sin

- People are living in unconsciousness, doing all kinds of things in unconsciousness. Everybody is an unconscious robot. We are just pretending that we are conscious; we are not conscious. The moment you become conscious, all unconscious actions disappear from your life. Your life starts moving in a new dimension. Your each act comes out of inner clarity; your each response is virtuous, is virtue. To live unconsciously is to live in sin; to live consciously is to be virtuous, is to be religious. And to live in total awareness is to be a buddha, is to be a christ.
- While one is asleep one cannot do anything that is good. Virtue is impossible in unconsciousness, only sin is possible. Unconsciousness is the source of sin.
- Any action coming out of unconsciousness is sin. The action may look virtuous, but it cannot be. You may create a beautiful facade, a character, a certain virtuousness; you may speak the truth, you may avoid lies; you may try to be moral, and so on and so forth. But if all this is coming from unconsciousness, it is all sin.
- The word 'sin' is beautiful; it comes from a root which means 'forgetfulness'. You may not be able to see the connection between forgetfulness and sin, but there IS a connection: forgetfulness means unawareness, unconsciousness.
- Wakefulness is the only saintliness there is, and sleepiness, unconsciousness, is the only sin there is; all other sins are born out of it. Cut the root, cut the very root! Don't go on pruning the leaves.
- If you are unconscious, unaware, you are living only in the body, the mortal. And a person who lives for the body, in the body, and only for the body, lives in sin.
- Jesus gives a sensitivity to people. an awareness, a mindfulness, a meditation, so that they can feel their way, so that they can understand every situation and respond accordingly. If you go deeply into Jesus you will understand only one thing: that to act with awareness is virtue and to act with unawareness is sin. Sin is not a quality of any act. Neither is virtue. Sin and virtue belong to the presence or absence of awareness. It is not WHAT you do which is sin or virtue. it is HOW you do it: aware or unaware. It doesn't depend on the action. It depends, deep down, on the consciousness -- what quality you bring to it.
- I cannot say to you what is right or wrong. I can say only one thing to you: be conscious -- that is right. Don't be unconscious because that is wrong. And then whatsoever you do in consciousness is right. But people are living in unconsciousness. And let me tell you: in unconsciousness you may think you are doing something right, but it can't be right. Out of unconsciousness, virtue cannot flower; it may appear virtuous but it can't be. Deep down it will still be something wrong. If you are unconscious and you give money to a poor man, watch: your ego is strengthened. This is sin.
- Sin is a kind of unconsciousness. You become angry. In that very anger you suffer, not that you will suffer afterwards. Anger is fire, anger is poison. It poisons your whole system: it disturbs your health, it disturbs your mind, it disturbs your tranquillity, it disturbs your soul; and then it hangs with you for days together. The disturbance has to settle again, and before it settles, you become angry again. Then it becomes chronic. Then it hangs with you. My approach is that in the very act is the punishment, and in the very act is the reward, obviously. When you are loving, there is heaven; when you are hateful, there is hell.
- Sannyas is celebration of life, and sin is natural: natural in the sense that you are unconscious -- what else can you do? In unconsciousness, sin is bound to happen. Sin simply means that you don't know what you are doing, you are unaware, so whatsoever you do goes wrong. But to

recognize that "I am a sinner" is the beginning of a great pilgrimage. To recognize that "I am a sinner" is the beginning of real virtue. To see that "I am ignorant" is the first glimpse of wisdom.

- Right awareness is awareness of one's own being in its totality: all that is good and all that is bad. But as you become aware, the bad starts disappearing -- just as when you bring light into the room, the darkness disappears. When light is in the room, darkness cannot exist there. Sin is darkness, forgetfulness, unconsciousness.
- According to great masters, there is no sin and there is no virtue. There is only one thing: that is awareness. If you are aware, you can do anything you want and it is not sin. If you are not aware, you may do so-called virtuous acts, but there is no virtue in them. Out of unconsciousness virtue cannot blossom. It blossoms only when you are full of light, full of love, full of consciousness.
- To be aware is to be virtuous. And to remain in unawareness is the only sin. You may be doing good things without awareness. But those good things are no longer good, because they come out of darkness, unconsciousness, blindness. And as far as awareness is concerned, a man who is full of awareness, alert, cannot do anything wrong. It is intrinsically impossible. Awareness brings so much clarity, so much perception, so much understanding that it is impossible to do anything that can be harmful to anyone. It is impossible to interfere with somebody's freedom or somebody's life. You can only be a blessing to existence, nothing else.
- Man ordinarily is a robot. He lives apparently awake, but not really. He walks, he talks, he acts, but it is all as if in sleep -- not conscious of what he is doing, not conscious of what he is saying, not conscious of all that surrounds him. He moves surrounded in a dark cloud of unawareness. According to Gautama the Buddha, this is the original sin: to live unconsciously, to act out of unconsciousness. In fact, the word 'sin' comes from a root which means forgetfulness. Sin simply means that we are not conscious, aware, alert, that we don't have any inner light to guide us.
- To my understanding, sex is your only energy, it is life energy. What you do with it depends on you. It can become sin, and it can become also your highest peak of consciousness. It all depends on you how you use the energy.
- As your consciousness becomes more settled, all your life patterns change. What religions have called sin will disappear from your life, and what they have called virtue will automatically flow from your being, from your actions. But they have been doing just vice versa: first change the acts... It is as if you are in a dark house, and you are stumbling over furniture and over things, and you are told that unless you stop stumbling, light is not possible.

Osho quotes on Smoking

- In countries where breast-feeding has stopped, more smoking will automatically be there. That's why the West smokes more than the East -- because no mother is ready to give her breast to the child because the shape is lost. So in the West smoking is increasing more and more; even small children are smoking.
- Small children smoking, and the mother is not aware that it is because the breast has been taken away. In all primitive communities a seven-year-old child, or even an eight or nine-year-old child, will continue breast-feeding. Then there is a satisfaction and smoking will not be so necessary. That's why in primitive communities men are not so much interested in women's breasts; there is no problem that somebody will attack them. Nobody looks at the breasts.
- Whenever you drop something by fight, it is never dropped. You can drop smoking by fighting, and then you will start doing something else which will become a substitute. You may start chewing gum, it is the same; You may start chewing pan, it is the same, there is no difference. You need something to do with your mouth -- smoking, chewing, anything. When your mouth goes on working, you feel at ease because through the mouth tensions are released. So whenever a man feels tense he starts smoking.
- You cannot stop smoking directly because it has many related things, implications. You are tense, and if you stop smoking you will start something else and the other may be more harmful. Don't go on escaping problems, face them. The problem is that you are tense, so the goal should be how to be non-tense, not, smoking or not smoking. Meditate. Relax your tensions without any object into the sky, allow catharsis to happen. When you are non-tense

these things will become absurd, foolish, and they will drop. Food will change, your styles of living will change.

- I am less interested in your chain-smoking; I am more interested in your habit. Any habit that becomes a force, a dominating force over you, is a sin. One should live more in freedom. One should be able to do things not according to habits but according to the situations.
- Smoking is unhealthy, unhygienic, but not a sin. It becomes a sin only if you are doing it unconsciously -- it is not smoking that makes it a sin but unconsciousness. Let me emphasize the fact. You can do your prayer every day unconsciously; then your prayer is a sin. You can become addicted to your prayer. If you miss the prayer one day, the whole day you will feel something is wrong, something is missing, some gap. It is the same with smoking or with drinking; there is no difference in it. Your prayer has become a mechanical habit; it has become a master over you. It bosses you; you are just a servant, a slave to it. If you don't do it, it forces you to do it.
- You may have decided again and again, and again and again you have failed -- not because smoking is such a great phenomenon that you cannot get out of it, but because you are trying from the wrong end. Rather than becoming aware of the whole situation -- why you smoke in the first place -- rather than becoming aware of the process of smoking, you are simply trying to drop it. It is like pruning the leaves of a tree without cutting the roots.
- You must be a deeply anxiety-ridden person, otherwise chain-smoking is not possible; chain-smoking is a by-product. You must be so concerned about a thousand and one disturbances inside, you must be carrying such a big load of worries on your heart, on your chest, that you don't even know how to forget them. You don't know how to drop them -- smoking at least helps you to forget about them.
- A meditator cannot smoke, for the simple reason that he never feels nervous, in anxiety, in tension. Smoking helps -- on a momentary basis -- to forget about your anxieties, your tensions, your nervousness. Other things can do the same -- chewing gum can do the same, but smoking does it the best. In your deep unconscious, smoking is related with sucking milk from your mother's breast. And as civilization has grown, no woman wants the child to be brought up by breast-feeding -- naturally; he will destroy the breast. The breast will lose its roundness, its beauty.
- I have just instructed Laxmi to make a small temple for smoking here in the ashram. But you have to go very alert, aware, meditative! If you can smoke meditatively, it is perfectly beautiful. If it stops by being meditative, that too is perfectly beautiful. Life is sacred.
- I have been successful with many of my sannyasins. First they laughed when I suggested to them... they could not believe that such a simple solution could help them. I said to them, "Don't try to stop smoking, but rather bring a milk bottle that is used for small children. And in the night when nobody can see you, under your blanket enjoy the milk, the warm milk. It is not going to do any harm at least." They said, "But how is it going to help?" I said, "You forget about it -- how and why -- you just do it. It will give you good food before you go to sleep, and there is no harm. And my feeling is that the next day you will not feel so much need for cigarettes. So you count." And they were surprised... slowly, slowly the cigarettes were disappearing, because their basic need which had remained hanging in the middle was fulfilled: they are no more children, they are maturing, and the cigarette disappears.

Osho quotes on Society

- To me, each individual is far more valuable than society as a whole.
- This whole society, up to now, has been very violent with the individual. It does not believe in the individual; it is against the individual. It tries in every possible way to destroy you for its own purposes. It needs clerks, it needs stationmasters, deputy-collectors, policemen, magistrates, it needs soldiers. It does not need human beings.
- Because all the societies, all the nations, all the cultures, have taken it for granted that the individuals exist for them, not vice-versa. To me, just the opposite is the case: the society exists for the individual, the culture exists for the individual, the nation exists for the individual. Everything can be sacrificed, but the individual cannot be sacrificed for anything. Individuality is the very flowering of existence -- nothing is higher than it. But no culture, no society, no civilization is ready to accept a simple truth.

- The society wants you to have beautiful personalities; the society wants you to have personalities which are comfortable for the society, convenient for the society. But the person is not the real thing, the individual is the real thing. The individual is not necessarily always comfortable to the society -- in fact he is very inconvenient.
- During the first seven years, every society tries to condition the mind -- and conditioning means nothing but hypnosis: forcing authority, law, tradition, religion, scripture, the priest, the church, into the innermost unconscious of the child so that from there you can control him.
- All the great masters in the world have been saying only one thing down the centuries, "Have your own mind and have your own individuality. Don't be a part of the crowd; don't be a wheel in the whole mechanism of a vast society. Be individual, on your own. Live life with your own eyes; listen to music with your own ears." But we are not doing anything with our own ears, with our own eyes, with our own minds; everything is being taught, and we are following it.
- The individual has totally different interests from the society, because the society has no soul. The society is soulless. And if you become too much a part of the society, it will reduce your soul also to a non-entity. Beware, before you have lost your whole opportunity. Don't be a slave. Follow society to the point you feel is needed, but always remain master of your own destiny.
- Remember, character is not of much value. What is valuable is consciousness -- not conscience but consciousness. Conscience is created by the society. The more foolish you are, the more the society is able to create a conscience in you. It gives you an idea how to live your life. It manipulates you in a very subtle way. It hypnotizes you and conditions you. And the conditioning is so long that you forget completely that these are not your ideas.
- Society is just a structure with no soul. The soul is of the individual. One individual outweighs all societies. And, one individual's revolution outweighs all revolutions in the whole of history, because one man can become the womb for God to be reborn.
- The more you become a part of society, the less and less you are an individual, the less and less you are spontaneous -- because the very membership in the society will not allow you to be spontaneous. You will have to follow the rules of the game. If you enter a society, you accept to follow those rules that the society is playing, or has decided to play.
- Meditation means: put the mind aside and watch. The first step -- LOVE YOURSELF -- will help you tremendously. By loving yourself you will have destroyed much that society has implanted within you. You will have become freer from the society and its conditioning.
- The fool knows nothing of God; he never comes across anything divine. He remains part of the stupid collectivity. Remember, the society, the collective has no soul; the soul belongs to the individual. Hence, those who belong to the collective are destroying every possibility of being souls.
- Meditation means a state of unconditioned mind. Meditation is the process of undoing the harm that every society goes on doing to every individual -- communist or Catholic, Jaina or Jew, it does not matter. I am not talking about any particular conditioning that is wrong; I am saying conditioning AS SUCH is wrong.
- I call a man a sannyasin who breaks out of these institutions and lives spontaneously. To be a sannyasin is the most courageous act possible. To be a sannyasin means to live without the mind, and the moment you live without mind you live without society. The mind has created society, and society has created the mind; they are interdependent. To be a sannyasin means to renounce all that is false but not to renounce the world, to renounce all that is unauthentic, to renounce all the answers, to be responsive, spontaneously responsive, and not to think about the reasons, but to be real.
- Law is for the society; love is for the individual. Law is how you behave with others; love is how you behave with yourself. Love is an inner flowering; law is an outward performance. Because you live with people you have to be lawful, but that is not enough -- good, but not enough.

Osho quotes on Spirituality

- Spirituality is not a question of morality, it is a question of vision. Spirituality is not the practising of virtues -- because if you practise a virtue it is no longer a virtue. A practised virtue is a dead thing, a dead weight. Virtue is virtue only when it is spontaneous; virtue is virtue only

when it is natural, unpractised -- when it comes out of your vision, out of your awareness, out of your understanding.

- Spirituality is rebellion; religiousness is orthodoxy. Spirituality is individuality; religiousness is just remaining part of the crowd psychology. Religiousness keeps you a sheep, and spirituality is a lion's roar.
- Spirituality is your original face; it is the discovery of your intrinsic nature.
- Spirituality is an experience, not knowledge. You cannot reduce it to knowledge; it is always knowing, never knowledge. It is an insight, irreducible into words. You cannot put it into theories, into systems of thought; that is impossible. And those who try to do it don't know anything... only then can they do it. This is a strange phenomenon: those who know, they never try to reduce their knowing to knowledge; and those who don't know, they are absolutely free. They can create any knowledge, that is their invention. All spiritual knowledge is the invention of the mind. Real spiritual knowing happens only when the mind is dropped, when you are in a state of no-mind.
- Spirituality belongs to your essential being, and religiousness only to the outermost: actions, behavior, morality. Religiousness is formal; going to the church every Sunday is a social affair. The church is nothing but a kind of club, a Rotary Club, a Lions Club -- and there are many clubs. The church is also a club, but with religious pretensions. The spiritual person belongs to no creed, to no dogma. He cannot belong to any church, Hindu, Christian, Mohammedan...it is impossible for him to belong to any. Spirituality is one; religions are many. My insistence here is on inner transformation. I don't teach you religion, I teach you spirituality.
- Real spirituality is going through fire. Real spirituality is rebellion against all that is rotten, against all that is past, against all that is being forced on you by others, against all conditionings. Real spirituality is the greatest rebellion there is. It is risky, it is adventurous, it is dangerous. So beware of pseudo spirituality which is always there, available, easily available at the door.
- To accept yourself wherever you are.... And don't think in terms of competition! You need not be anywhere else. Wherever you are, if you can be happy there, you have become religious, you have become spiritual. Spirituality knows no competition, spirituality knows no greed, spirituality knows no ambition -- because spirituality means desirelessness.
- Spirituality belongs to the eternal, and religion belongs to the temporal. Religion belongs to people's behavior. It is really what Pavlov, Skinner, Delgado and others call a conditioning of the behavior. The child is brought up by Christians -- then he is conditioned in one way, he becomes a Christian.
- To be in relationship with truth or God is to be spiritual. Remember, to be in relationship -- not to talk about spirituality, not to follow a certain creed, dogma, church, but to be in direct immediate relationship with existence is spirituality. To be in tune with the whole, to feel the harmony and the joy and the sheer celebration of being here, that is spirituality. It has nothing to do with going to the church or the temple, it has nothing to do with reciting the Koran or The Bible or the Gita. It has nothing to do with any kind of worship ritual, it has something to do with communion -- communion with the trees, communion with the stars, communion with the rivers, communion with all that is. It is communion with this multidimensional expression of God, it is having a dialogue with the whole. The quality of mad love is needed, then you are spiritual. Spirituality is not a head trip; it is a heart-to-heart dialogue, and ultimately a being-to-being dialogue.

Osho quotes on Suffering

- You would like to live a life where there is no suffering, but that life is not possible if you continuously carry the ego with you. You cannot make a life around you so that suffering disappears. If you carry the ego, again and again you will bump into some reality which will hurt the unreal. Whenever there is an encounter between reality and unreality, the unreal causes suffering.
- Each suffering should be started in celebration. Then you change the quality of suffering itself. Each suffering should be welcomed through celebration; then the suffering is no more suffering.
- Use every opportunity in life for raising your intelligence, your consciousness. Ordinarily what we are doing is using every opportunity to create a hell for ourselves. Only you suffer, and

because of your suffering, you make others suffer. And when so many people are living together, and if they all create suffering for each other, it goes on multiplying. That's how the whole world has become a hell. It can be instantly changed. Just the basic thing has to be understood, that without intelligence there is no heaven.

- Opposites are complementaries. If you can suffer your suffering in totality, in great intensity, you will be surprised: Saul becomes Paul. You will not be able to believe it when it happens for the first time, that your own suffering absorbed willingly, welcomingly, becomes a great blessing. The same energy that becomes hate becomes love, the same energy that becomes pain becomes pleasure, the same energy that becomes suffering becomes bliss.
- If you really want to get rid of misery and suffering then you will have to understand -- you don't have a self. Then it will be not just a small relief but a tremendous relief. And if you don't have a self, the need for the other disappears. It was the need of the unreal self to go on being nourished by the other. You don't need the other. And listen carefully: when you don't need the other, you can love. And that love will not bring misery. Going beyond needs, demands, desires, love becomes a very soft sharing, a great understanding. When you understand yourself, that very day you have understood the whole of humanity. Then nobody can make you miserable. You know that they are suffering from an unreal self, and they are throwing their misery on anybody who is close by. Your love will make you capable of helping the person you love to get rid of the self.
- Remember, one who enjoys more is bound to suffer more because he becomes very sensitive. But suffering is not bad. If you understand it rightly, suffering is a cleansing. If you understand it rightly, sadness has a depth to it which no happiness can ever have. A person who is simply happy is always superficial. A person who has not known sorrow and has not known sadness, has not known the depths. He has not touched the bottom of his being; he has remained just on the periphery. One has to move within these two banks. Within these two banks flows the river.
- The moment you become identified with your suffering you want to discard it, you want to get rid of it, it is so painful. But if you are a witness then suffering loses all thorns, all stings. Then there is suffering, and you are a witness to it. You are just a mirror; it has nothing to do with you. Happiness comes and goes, unhappiness comes and goes, it is a passing show; you are just there, a mirror reflecting it. Life comes and goes, death comes and goes; the mirror is not affected by either. The mirror reflects but remains unaffected; the mirror is not imprinted by either.
- Suffering is there. It is part of life and part of growth; nothing is bad in it. Suffering becomes evil only when it is simply destructive and not creative at all; suffering becomes bad only when you suffer and nothing is gained out of it. But I am telling you the divine can be gained through suffering; then it becomes creative. Darkness is beautiful if the dawn is coming out of it soon; darkness is dangerous if it is endless, leads to no dawn, simply continues and continues and you go on moving in a rut, in a vicious circle. This is what is happening to you. Just to escape from one suffering you create another; then to escape from another, another. And this goes on and on and all those sufferings which you have not lived are waiting for you. You have escaped but you escape from one suffering to another, because a mind which was creating a suffering will create another. So you can escape from this suffering to that, but suffering will be there because your mind is the creative force. Accept the suffering and pass through it; don't escape. This is a totally different dimension to work in. Suffering is there: encounter it, go through it. Fear will be there, accept it. You will tremble, so tremble. Why create a facade that you don't tremble, that you are not afraid? If you are a coward, accept it.

Osho quotes on Sufi

- The word 'sufi' comes from an Arabic word 'safa'. Safa means purity. Sufi means one who is pure in the heart.
- Sufi is the Bhakta on the Mohammedan path; Bhakta is the Sufi on the Hindu path. There is no difference between a Bhakta and a Sufi.
- Curiosity is not enough. You have to be ready. Sufis say that a master accepts you not because of your inquiry, he accepts you because of your preparation -- and that is a totally different thing.

- Sufis are very careful. It is not easy to find a Sufi master; he may take months or sometimes years to find -- and perhaps the master is just living in front of your house. The Sufis wait for the right moment.
- Nobody can come to the Sufi master unless somebody from his company introduces him, unless somebody takes the responsibility that the person is ready, somebody brings him, introduces him: "He is ready. He needs your grace."
- The Sufi is rebellious because the Sufi has seen it. And naturally he will always find it difficult to explain it to people. That's why Sufis don't believe in explanations. If you go to a Sufi he starts giving you methods, not doctrines. That's why they are called the people of the path. They give you a method. They say, heart, opens your being, you will know. ' They will not give you a single doctrine, a single principle -- they have none. They have only methodology. It is very scientific. They give you the taste. It is hard, arduous work.
- The Sufis were the true Mohammedans -- but Al-Hillaj Mansoor was murdered, and Sarmad was killed. Then Sufis had to go underground; there was no other way.
- A Sufi Master has no teaching, he is his teaching. A Sufi Master does not philosophise about reality, he exposes his heart to the disciple. Even if he sometimes uses words, those words are only indicators -- just like arrows being used on milestones -- just indicators that you have to go on and on. As the disciple becomes more and more attuned with the Master then less and less words are needed. Then the presence of the master is enough.
- A real Sufi has such presence that he does not ask for attention. The unreal Sufi can be immediately judged if he asks for attention.
- Sufis say that your prayers should be in the middle of the night, when even your household people are fast asleep. Nobody should know that you pray. Your prayer will be just a whisper between you and the unknown; you should not be an exhibitionist.
- A Sufi is just the opposite of a philosopher. A Sufi is one who is not concerned with words at all. A Sufi is one who is not interested in scriptures at all. A Sufi is one who is interested in going into existence itself. He does not want to bother about the word "beauty", he wants to experience beauty itself. He is not concerned about the word "water", he is thirsty and he wants to drink water. His interest is in drinking, his interest is existential.
- Sufis talk about love, of paradise, of the garden of paradise. They think of God as the Beloved. They talk about wine; wine is their symbol. They talk about drunkenness; they are drunkards, drunkards of the divine. They abandon themselves in dance and song. They feast, they celebrate. That seems absolutely logical. Enough of the desert -- they have to balance it by an inner garden.
- On the surface, from the outside, the Sufi seems to be dancing. But he is not dancing, because there is no dancer. It is pure dance. God has taken possession of him. The Sufi is drunk, intoxicated. His state is that of non-being. He is anchorless. The waves of the ocean toss and turn. First his inner being is stirred, great joy arises there; and then it starts spreading towards his body.
- Once you understand the art of nonidentification, you have learned all that Sufis can teach you. Gurdjieff introduced Sufi essentials into the West. He was the man who brought to the West the secrets of the Sufis. His whole teaching depends on one word, and that is nonidentification. Don't get identified with anything because consciousness is always transcendental. It cannot be reduced to anything.
- Sufis work with their hands -- carpetmaking, shoemaking, carpentry, or anything whatsoever, but with their hands. Hand and head are the two poles, and if your energy is moving through the hands, the head by and by subsides. And if for years, twelve years -- such a long time! -- you are simply working with the hands, you completely forget the head. There is no need of it. The head becomes nonfunctioning, and that is what is needed for a disciple: the head must be in a nonfunctioning state. Thinking should stop. The mind should become like a no-mind. Not filled with thoughts, dreams, ideas. Completely empty.

Osho quotes on Surrender

- Surrendering means non-desiring.
- An enlightened person is the richest person possible, but his richness comes from surrender, not from fight. He does not... he has not any conflict with the whole. He has fallen in harmony, he is in a harmonia.

- Man has nothing else to do but surrender "in deep trust, in deep love. Don't be a doer, just surrender. Let there be a let-go.
- Surrender is just like love. That's why I say only lovers can become sannyasins because they know a little of how to surrender. Love is the first step towards the divine, surrender is the last. And two steps is the whole journey.
- Drop the mind and the divine. God is not an object, it is a merger. The mind resists a merger, the mind is against surrender; the mind is very cunning and calculating.
- Surrender is not something that you can do. If you do it, it is not surrender, because the doer is there. Surrender is a great understanding that, "I am not." Surrender is an insight that the ego exists not, that, "I am not separate." Surrender is not an act but an understanding.
- Meditation is a surrender, it is not a demand. It is not forcing existence your way, it is relaxing into the way existence wants you to be. It is a let-go.
- The essential surrender happens within you, it has nothing to do with anybody outside you. The basic surrender is a relaxation, a trust so don't be misguided by the word. Linguistically, surrender means to surrender to somebody, but religiously, surrender simply means trust, relaxing. It is an attitude rather than an act: you live through trust.
- Enlightenment is always through surrender, but surrender is achieved through intelligence. Only idiots cannot surrender. To surrender you need great intelligence. To see the point of surrender is the climax of insight; to see the point that you are not separate from existence is the highest that intelligence can give to you.
- Surrender is not towards somebody; it is simply a way of life. A God is not needed to surrender to. There are religions which believe in God, there are religions which don't believe in God, but all religions believe in surrender. So surrender is the real God.
- Surrender is the quantum leap from mind to no-mind, from ego to egolessness. And in a single step the whole journey is contained. It is not a long journey from you to God, it is a single-step journey. It is not a gradual phenomenon; it is not that slowly slowly, gradually you come to the divine. It is a quantum leap! One moment you were in darkness and the next moment all is light. All that is needed is to put the ego aside.
- With this ego arises all the problems, the thousand and one problems. This ego will not allow you to fall in love and millions of problems will arise in your life. This ego would like everybody to surrender to you; this ego will not allow you to surrender to anybody -- and love happens only when you surrender. When you force somebody to surrender, it is hate, destruction, it is not love.
- Surrender means seeing that "I am not separate" -- just SEEING that "I am not separate." Nothing is surrendered, nothing is dropped; just a nonsense idea, a dream is no more there because you are awake.
- If one can surrender, if one can trust the Master, one has surrendered to God, one has trusted God. And sooner or later one is bound to come out under the sky. One will remain grateful to the Master forever because without the window there was no sky, there were only walls. But one has to go through the Master and go beyond. One should not cling to the window; the window frame should not become a hindrance.
- We are afraid of love because Love is a small death. Love requires that we should surrender, and we don't want to surrender at all. We would like the OTHER to surrender, we would like the other to be a slave. But the same is the desire from the other side: man wants the woman to be a slave; and of course the woman also wants the same, the SAME desire is there. Their methods of enslaving each other may be different, but the desire is the same.
- My own observation is: lovers don't surrender to each other, they surrender to something unknown that exists between them. They surrender to love -- call it the 'god of love' -- they both surrender to the god of love. Hence nobody's ego is fulfilled by your surrender; both the egos disappear in love.
- Lovers NEVER surrender to each other, lovers simply surrender to love.
- Buddha says if you surrender the ego, if you surrender yourself, you come in a harmony with the law and everything starts happening on its own. You have but to surrender. If you are ready to disappear, you will be full of the law and the law will take care.
- The reality is just the opposite: the master does nothing. It is in your becoming a disciple that the whole mystery lies. It is in your surrender of the ego that the whole search comes to an authentic point. It is in putting your mind aside. That is what sannyas is: an authentic

discipleship. It means putting your mind aside. You have lived according to your mind up to now. If that is fulfilling, then there is no need for anybody to become a sannyasin.

- The Christian, the Mohammedan, the Jew -- their emphasis is on the second: to die as soon as possible, to surrender to God. Prayer is their way. Prayer means dying, dying and disappearing as a person, becoming part of the universal, a surrender, a trust in God. The whole emphasis is on how to surrender your ego, sacrifice your ego, at the altar of the divine.
- Buddha has said to his disciples: Whenever you meditate, after each meditation, surrender all that you have earned out of meditation, surrender it to the universe. If you are blissful, pour it back into the universe -- don't carry it as a treasure. If you are feeling very happy, share it immediately -- don't become attached to it, otherwise your meditation itself will become a new process of the self. And the ultimate meditation is not a process of self. The ultimate meditation is a process of getting more and more into un-self, into non-self -- it is a disappearance of the self.
- Listening is totally different from hearing. Hearing, anybody who is not deaf can do. Listening is a rare art, one of the last arts. Listening means not only hearing with the ears but hearing from the heart, in utter silence, in absolute peace, with no resistance. One has to be vulnerable to listen, and one has to be in deep love to listen. One has to be in utter surrender to listen.
- To love God means to surrender, to trust, to be ready to die into Him, because dying in God is the beginning of a new life; it is resurrection. Love has to become such an intense flame that it bums you out, that you are not left behind, that you are consumed in it. If you are not, the Guest comes.
- One has to become feminine. One has to become receptive rather than being aggressive. One has to learn the art of relaxation rather than learning the strategies of how to conquer the world and the reality. Truth is not going to be a conquest, it is going to be a total surrender. One has to become a host, one has to open up, one has to be just a receptivity so the wind can come in, the rain can come in, the sun can come in. And just hidden behind the sun and the rain and the wind one day comes the Guest. And the Guest does not come from the outside, it arises within you. God is the Guest. But you have to be a host first, you have to learn the art of being a host. You have to become a welcome, you have to become a prayer, you have to become an invitation, and you have to become a waiting, an infinite waiting. If it takes ages for Him to come you have to wait, of course with tears in your eyes but with tremendous trust in the heart.
- I repeat again: the male mind is egoistic. You have to learn the way of the feminine, you have to become egoless, you have to learn the path of surrender. You have to learn how to melt into existence, how to become one with the rivers and the mountains and the clouds, how to feel affinity, attunement, at-onement. And then slowly, slowly you become a host. The day you are a host, the Guest comes.

Osho quotes on Tantra

- It is only Tantra that has never been male chauvinistic. In fact, to go into Tantra you will need the cooperation of a wise woman; without a wise woman you will not be able to enter into the complex world of Tantra.
- Tantra thrives in the marketplace, in the thick of life. It is not an attitude of negation; it is utter positivity. Only a woman can teach Tantra. Somebody asked me why I have chosen Kaveesha to be the group leader for Tantra -- only a woman can be a Tantra group leader. It will be difficult for a man. Yes, sometimes a man can also be, but then he will have to become very very feminine. A woman is already; she has already those qualities, those loving, affectionate qualities; she naturally has that care, that love, that feeling for the soft.
- Tantra believes in being, not in action and character.
- Tantra is absolutely beyond society, culture and civilization. It says if you are too much cultured you will lose all that is natural, and then you will be a mechanical thing, not floating, not flowing. So don't force a structure around you -- live moment to moment, live with alertness. And this is a deep thing to be understood.
- The third thing to be remembered about Tantra: it says the more cultured, the more civilized a person, the less is the possibility of his Tantric transformation. The less civilized, the more primitive, the more alive a person is. The more you become civilized, the more you become plastic -- you become artificial, you become too much cultivated, you lose your roots into the earth. You are afraid of the muddy world. You start living away from the world; you start

posing yourself as though you are not of the world. Tantra says: To find the real person you will have to go to the roots.

- Tantra is a great yea-sayer; it says yes to everything. It has nothing like "no" in its vocabulary, there is no negation. It never says no to anything, because with no the fight starts, with no you become the ego. The moment you say no to anything, you have become the ego already; a conflict has come in, now you are at war.
- Tantra loves, and loves unconditionally. It never says no to anything whatsoever, because everything is part of the whole, and everything has its own place in the whole, and the whole cannot exist without anything missing from it.
- Tantra is not concerned with your clothes, tantra is concerned with you. If you ask a question it shows where you are. It shows also that wherever you are you cannot see; that is why there is the question.
- Tantra says you are a noise right now as you are. Nothing is wrong in it " simply you don't have a center. Once you have a center, everything falls in line, and everything becomes beautiful.
- Tantra says a transformation is possible, but destruction? " no. And a transformation comes when you accept your total being. Then suddenly everything falls in line, then everything takes its own place; then anger is also absorbed, then greed is also absorbed. Then without trying to cut anything out of your being, your whole being rearranges itself. If you accept and say yes, a rearrangement happens, and whereas before there was a noisy clamor inside, now a melody, a music is born, a harmony comes in.
- Tantra says, "Be yourself" and that is the only being you can achieve ever. With acceptance desires fall. With acceptance, a desirelessness comes into being by itself. You don't practice it, you don't force it upon yourself. You don't cut your desires " just by accepting, they disappear.
- For tantra, doing is knowing, and there is no other knowing. Unless you do something, unless you change, unless you have a different perspective to look at, to look with, unless you move in an altogether different dimension than the intellect, there is no answer. Answers can be given " they are all lies. All philosophies are lies. You ask a question and the philosophy gives you an answer. It satisfies you or doesn't satisfy you. If it satisfies you, you become a convert to the philosophy, but you remain the same. If it doesn't satisfy you, you go on searching for some other philosophy to be converted to. But you remain the same; you are not touched at all, you are not changed.
- Tantra is a great teaching. It doesn't teach about acts, it teaches only about your being. Who you are is the point " fast asleep, snoring, or awake? Who are you " alert, conscious, or moving in a hypnosis? Are you a sleepwalker? or are you awake, alert, whatsoever you do? Do you do it with self-remembrance? No. It happens " you don't know why, from where it comes, from what part of the unconscious comes an urge which possesses you, and you have to act.

Osho quotes on Violence

- The terrorism is not in the bombs, in your hands; the terrorism is in your unconscious.
- Ambition is violence, the very effort to succeed in the world is violent.
- You will have to go deep into man. From where comes this violence? From where comes this exploitation? From where come all these ego-trips? From where? They all come from unconsciousness. Man lives asleep, man lives mechanically. That mechanism has to be broken, man has to be re-done. That is the religious revolution that has not been tried.
- My disciples are vegetarian not as a cult, not as a creed. They are vegetarians because their meditations make them more human, more of the heart, and they can see the whole stupidity of people killing living beings for their food. It is their sensitivity, their aesthetic awareness that makes them vegetarians.
- A totally different attitude is needed: the attitude of love. Christ brings love to the world. He destroys law, the very basis of it. That was his crime; that's why he was crucified -- because he was destroying the whole basis of this criminal society; he was destroying the whole foundation rock of this criminal world, the world of wars, and violence, and aggression. He gave a totally new foundation stone.

- As you become more conscious of your cruelty, of your violence, gross and subtle, you start becoming more and more compassionate. Not that you cultivate compassion. Just by becoming aware of your cruelty, violence, ugliness... the very awareness brings new changes in you. And the energy that was involved in cruelty, in violence, starts changing. The same energy becomes purified, the same energy becomes compassion.
- Unless we cut the world population there is no way to avoid violence. People are hungry, people are starving, dying. When somebody is hungry he is going to steal. When somebody is dying, what does he care if he kills somebody else and gets money to survive? -- because lust for life is the basis of all biological growth. A man can do anything to survive.
- Just for a few tiny buds on your tongue you are killing live animals, with no sensitivity, with no awareness, with no love. It seems impossible; how can a man who has known love be capable of doing such things? A man who loves his wife, who loves his children goes on eating meat? Impossible.
- You can go on doing rituals, but if your heart is full of violence. if you have a loaded gun in the heart... and that's what the case is. Mohammedans have been fighting with Hindus. Hindus have been fighting with Mohammedans; Christians have been killing Mohammedans, Mohammedans have been killing Christians. Religions have been a calamity to the world, not a blessing, a curse, not a benediction. More people have been killed, butchered, murdered, raped, in the name of religion than in any other name. This is very strange! Prayer is on the lips, and a loaded gun in the heart. Unless your inner violence disappears, you cannot be prayerful.
- The more you are unaware of what you are doing and the more you can do things that are evil. When I say a thing is evil, I do not mean the content of it. I say a thing is evil when it creates unconsciousness unnecessarily: that is my definition. I do not say violence is bad because you will kill someone. I say violence is bad because you cannot be violent without unconsciousness. That unconsciousness is the evil, because that unconsciousness is the background, the basis, of all ignorance, of all dreams, of all illusions, of all the nonsense that we can create. Evil is nothing more than an unconscious mind.
- I want to make meditation an absolute for all students, whatever the subject they may be studying, so their awareness becomes more and more clean and clear. And out of that clarity we can create a beautiful world. Those scientists, if they are also meditators, will not create atomic bombs to destroy. They may use atomic energy to move trains so they don't pollute the air. They may use that atomic energy in the factories so they don't pollute air. Rather than killing man, the same atomic energy can be a tremendous help to save man and his future.
- Buddhas have a strength which is not of this world. Their strength is totally of love... Like a rose flower or a dewdrop. Their strength is very fragile, vulnerable. Their strength is the strength of life not of death. Their power is not of that which kills; their power is of that which creates. Their power is not of violence, aggression; their power is that of compassion.
- Everything that is of authentic value in life has arisen out of meditation. There is no other way. Meditation is the mother of art, music, poetry, dance, sculpture. All that is creative, all that is life-affirmative, is born out of meditation. All that is life-negative -- hate, anger, jealousy, violence, war -- is born out of the mind. Man has two possibilities: mind and meditation.
- Love needs no reference -- that's the beauty of love and the freedom of love. Hate is a bondage. Hate is imprisonment -- imposed by you upon yourself. And hate creates hate, hate provokes hate. If you hate somebody you are creating hate in that person's heart for yourself. And the whole world exists in hate, in destructiveness, in violence, in jealousy, in competitiveness. People are at each other's throats either in reality, actuality, in action, or at least in their minds, in their thoughts, everybody is murdering, killing. That's why we have created a hell out of this beautiful earth -- which could have become a paradise. Love, and the earth becomes a paradise again. And the immense beauty of love is that it has no reference. Love comes from you for no reason at all. It is your outpouring bliss, it is your sharing of your heart. It is the sharing of the song of your being. And sharing is so joyful -- hence one shares! Sharing for sharing's sake, for no other motive.
- Out of your awareness you cannot become soldiers in a war because you will be able to see, with clear eyes, that you are going to kill people -- people who have done no harm to you personally, people just like you. They have their children, their wives, their mothers, their old fathers to take care of -- and you are killing the person just to get a gold medal. Your gun will slip out of your hand, and that will be an act of awareness. And you will feel tremendously

blissful that it happened; even if you are being shot your death will be a glory, a peace, an adventure, a journey into a new world.

Osho quotes on Yoga

- This is Patanjali's definition. When there is no mind, you are in yoga; when there is mind you are not in yoga. So you may do all the postures, but if the mind goes on functioning, if you go on thinking, you are not in yoga. Yoga is the state of no-mind. If you can be without the mind without doing any posture, you have become a perfect yogi. It has happened to many without doing any postures, and it has not happened to many who have been doing postures for many lives.
- Yoga is not a religion-remember that. Yoga is not Hindu, it is not Mohammedan. Yoga is a pure science just like mathematics, physics or chemistry.
- Yoga is pure science, and Patanjali is the greatest name as far as the world of yoga is concerned. This man is rare. There is no other name comparable to Patanjali. For the first time in the history of humanity, this man brought religion to the state of a science: he made religion a science, bare laws; no belief is needed.
- Yoga has nothing as far as belief is concerned; yoga doesn't say to believe in anything. Yoga says experience. Just like science says experiment, yoga says experience. Experiment and experience are both the same, their directions are different. Experiment means something you can do outside; experience means something you can do inside. Experience is an inside experiment
- Yoga is existential, experiential, experimental. No belief is required, no faith is needed – only courage to experience. And that's what's lacking. You can believe easily because in belief you are not going to be transformed. Belief is something added to you, something superficial. Your being is not changed; you are not passing through some mutation.
- Yoga is not a shastra; it is not a scripture. It is a discipline. It is something you have to do. It is not curiosity; it is not philosophic speculation. It is deeper than that. It is a question of life and death.
- This mind cannot enter on the path of yoga because yoga means a methodology to reveal the truth. Yoga is a method to come to a non-dreaming mind. Yoga is the science to be in the here and now. Yoga means now you are ready not to move into the future. Yoga means you are ready now not to hope, not to jump ahead of your being. Yoga means to encounter the reality as it is.
- So one can enter yoga, or the path of yoga, only when he is totally frustrated with his own mind as it is. If you are still hoping that you can gain something through your mind, yoga is not for you. A total frustration is needed – the revelation that this mind which projects is futile, the mind that hopes is nonsense, it leads nowhere. It simply closes your eyes; it intoxicates you; it never allows reality to be revealed to you. It protects you against reality.
- Yoga means that now there is no hope, now there is no future, now there are no desires. One is ready to know what is. One is not interested in what can be, what should be, what ought to be. One is not interested! One is interested only in that which is, because only the real can free you, only the reality can become liberation.
- Yoga is not pessimistic. You may be optimistic or pessimistic; yoga is neither. If you are pessimistic, you cannot enter on the path of yoga because a pessimist clings to his miseries. He will not allow his miseries to disappear. Optimist clings to his hopes and pessimist clings to his miseries, to his hopelessness. That hopelessness has become the companion. Yoga is for one who is neither, who has become so totally hopeless that even to feel hopelessness is futile.
- "Yoga is discipline" means yoga wants to create a crystallized center in you. As you are, you are a crowd and a crowd has many phenomena. One is, you cannot believe a crowd. Gurdjieff used to say that man cannot promise. Who will promise? You are not there. If you promise, who will fulfill the promise? Next morning the one who promised is no more.
- Up until now you have lived as a chaos, a crowd. Yoga means now you will have to be a harmony, you will have to become one. A crystallization is needed; a centering is needed. And unless you attain a center, all that you do is useless. It is wasting life and time. A center is the first necessity, and only a person can be blissful who has got a center. Everybody asks for it, but you cannot ask. You have to earn it! Everybody hankers for a blissful state of being, but

only a center can be blissful. A crowd cannot be blissful, a crowd has got no self. There is no atman. Who is going to be blissful.

- All discipline of yoga is an effort to make you a master of yourself. As you are, you are just a slave of many, many desires. Many, many masters are there, and you are just a slave “and pulled in many directions.
- Yoga is for those who are completely healthy as far as medical science is concerned, normal. They are not schizophrenic; they are not mad they are not neurotic. They are normal people, healthy people with no particular pathology. Still, they become aware that whatsoever is called normality is futile, whatsoever is called health is of no use. Something more is needed, something greater is needed, something holier and whole is needed.
- Mastery of the mind is yoga. And when Patanjali says “cessation of the mind”, this is meant: cessation as a master. Mind ceases as a master. Then it is not active. Then it is a passive instrument. You order, it works; you don’t order, it remains still. It is just waiting. It cannot assert by itself. The assertion is lost; the violence is lost. It will not try to control you.

Osho quotes on Zen

- I call Zen the only living religion because it is not a religion, but only a religiousness. It has no dogma, it does not depend on any founder. It has no past; in fact it has nothing to teach you. It is the strangest thing that has happened in the whole history of mankind “strangest because it enjoys in emptiness, it blossoms in nothingness. It is fulfilled in innocence, in not knowing. It does not discriminate between the mundane and the sacred. For it, all that is, is sacred.
- One of the fundamentals of Zen that makes it a totally unique religion, more than any other religion of the world, is that it does not want to exclude anything from your life. Your life has to be inclusive. It has to comprehend all the stars and the sky and the earth. It is not a path of renouncing the world.
- Zen is not a morality. It never talks about right and wrong. It never talks about the saint and the sinner. It is so respectful of reality that nothing in the whole of history can be compared with this respectfulness. It is not only respectful to human beings, but to this cricket, to these cuckoos, to these crows. Wherever life is, the Zen experience is that it is the same life. There is no categorization; nobody is lower or higher, but just different forms of the abundance of existence. It blossoms in many forms, in many colors; it dances in many ways and in many forms, but hidden within it is the same eternal principle.
- Zen comes closer to science than any other religion for the simple reason that it does not require any faith. It requires of you only an intense inquiry into yourself, a deepening of consciousness, not concentration “a settling, a relaxing of consciousness, so that you can find your own source. That very source is the source of the whole existence.
- Zen is the very principle of existence. Whether there is anyone who teaches it or not, whether there is anyone who learns it or not, it is there. Zen is the very heartbeat of existence. It is not dependent on any teaching, not dependent on any masters, not dependent on disciples. Masters come and go, disciples come and disappear; Zen remains. Just as it is. It is always just as it is.
- Now, even in Japan, Zen has become just a scholarly study. Zen is not a scholarly study. Zen is an existential quantum leap. It is not of the mind. It is going beyond the mind.
- Zen is non-judgemental, Zen is non-evaluative, Zen imposes no character on anybody. Because to impose character, you will need valuation “good and bad.
- Zen has nothing to do with any god. No sincere man, no intelligent man has anything to do with any fiction. He searches within. He looks within “because he is life, so there must be some center within himself from where the life arises.
- Zen is so strange as far as intellectual understanding is concerned. It looks almost absurd. That is one of the reasons why it has not grown into a vast tree around the world, but has remained a small stream of only those who can see beyond the mind, who can feel it, even though it is illogical, irrational.
- In Zen a totally new dimension opens, the dimension of effortless transformation. The dimension of transformation that comes naturally, by clearer eyes, by clarity. By seeing into the nature of things more directly, without any hindrance of prejudices.
- Zen says: Remain true to your freedom. And then a totally different kind of being arises in you, which is very unexpected, unpredictable. Religious, but not moral. Not immoral “amoral: beyond morality, beyond immorality.

- Zen is not effort. Effort is tension, effort is work, effort is to achieve something. Zen is not something to achieve. You are already that. Just relax, relax so deeply that you become a revelation to yourself.
- The bamboo is very much loved by the Zen poets for its tremendous quality of being hollow. Out of this hollowness of the bamboo, a flute can be made. The bamboo will not sing, but it can allow any song to pass through it.
- Even Zen finally has to be transcended. Finally you have to become so meditative that you don't need to meditate any more – meditation becomes your very being. That is what is called – the old Zen barrier. The day your very existence becomes meditative, when you don't have to sit down at a certain hour to meditate in a certain way; the day when whatever you do, you do it meditatively – you sleep in meditation and you wake up in meditation – you have passed the old Zen barrier.
- Zen is not a renunciation, it is a rejoicing. It is the manifesto of dance and celebration.